

THREE TREATISES,

1. *The Cure of Cares.*
2. *Contentment in Gods Gifts.*
3. *The Tribunall of the Conscience. Or, A treatise of Examination.*

BY
HENRY MASON Parson of
S. Andrews Vndershaft London.



LONDON,
Printed for JOHN CLARK,
and are to be sold at his shop
under *S. Peters Church* in
Cornhill. 1634.

THE
CURE OF
CARES.

OR

A short Discourse,
declaring the condition
of worldly Cares; with
some Remedies appro-
priated unto them.

Penned for the use of all, but
is most proper for such as be
distressed.

The third Edition enlarged
With another Discourse of
Contentment in Gods gifts.

BY

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S. Andrews Undershaft London.

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TO THE RIGHT
WORSHIPFULL

Sir *Henry Marten*, Knight,
Doctor of the Civill Law,
and Deane of the Arches.

Right Worshipfull Sir,



Aving here-
tofore pub-
lished a smal
Treatise for
the curing of worldly
Cares, and now being
occasioned to reprint
it; I was perswaded,
because of the likenes
of the argument, to
add unto it, by way of

A 3 an

The Epistle

an appendix, some Sermon-notes touching Contentmēt in Gods gifts; either bestowed upon our selves, or imparted unto others. And this I did the more willingly doe, because I thought that these meditatiōs might serve for the quieting of our discontented and contentious mindes, who are ever ready to grudge against God, because our owne advancements are meaner then our neighbours bee.

Which

Dedicatorie.

Which distemper, if it be admitted and cherished, will disturb the quiet Peace of any Christian soule; and if it may be prevented or expelled, it will be a good help to free the heart from anxious & unquiet thoughts. For as it is said of the enemies of the Church, that it grieved them exceedingly, that there was come a man to seeke the welfare of the children of Israel: *Nehem. 4. 10.* so wee

A 4 may

The Epistle

may finde it true in experience still, that not onely if we disesteeme the gifts of God conferred upō our selves, but also if we maligne Gods gifts bestowed upon others; this will fill our mindes with vexation & grieve. And therefore I thought, that perswasions tending to equanimitie and contentation, might wel cōsort with medicines against anxious and distracting cares. And these two small
Dis-

Dedicatorie.

Discourses, now joy-
ned together for the af-
finitie, that is between
them, I have made
bolde to offer to your
Worships patronage
and protection: desir-
ing that as you have
beene kinde and fa-
vourable to the Au-
thor; so you will ac-
cept of these his poore
labours, as a testimo-
nie of that observance
and dutie, which hee
oweth and shall ever
acknowledge to bee
due unto you, for the

A 5 love

The Epistle.

love you have shewed, and the respect you have had to the Clergie, that have beene under you, and among the rest more especially to himselfe. And so referring my selfe and these poore labours to your favourable construction; I humbly comend you to Gods mercie, in Christ: and shall ever remaine

*Your Worships in all
observance and duty*

H. MASON.



THE CVRE OF CARES.

O R

A short Discourse, de-
claring the condition of
worldly Cares, with
some remedies appro-
priated unto them,



Here is no
man, I sup-
pose, so hap-
py, but may
have some crosses that
may breed him *cares*, and
some cares that may re-
quire a *cure*. For say that
a man hath wealth, and
honour and authority, and
abun-

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abundance of all things, so that neighbours, who looke upon his outward state, do think him an happy man, and will say of him that hee needeth not ~~care~~; yet the same man lightly either hath an unquiet wife, or disobedient children, or unfaithfull servants, or contentious neighbours, or unnaturall kinsmen; who do both wrong him and disquiet him. Or if he be free from all these (as few men are,) yet the frowne of a Great man, or a losse in his estate, or a miscarriage in some suite, or one sudden accident or other may befall him to his griefe. And as *Haman*

2 Es. 5. 17,
12, 13.

in

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in the midst of honours
met with a *disgrace* that
damped all his joy : so he
who is most happy for the
world, either hath, or yet
long will meet with one
crosse or other, that may
fill his head with *carefull*
& discontented thoughts.

And these cares, as they
do disquiet the man, so
they doe offend God,
and are therefore con-
demned ^b in Scriptures.

In respect whereof I
think it will not be with-
out use, to take a view of
the nature of these *cares*;
and to assay, whether such
remedies may be found
out, as may serve either
to *cure* or to *ease* them.
And for that end, these

particu-

^b Mat. 6.
25. &c.
Luk. 12. 22
&c.
Philip. 4. 6

particulars seeme in mine opinion, not to be unfit, nor unworthy of consideration.

1 *What kinde of Care it is, at is here to be treated of.*

2 *What signes or markes there be, by which sinfull Cares may be discerned from those that be lawfull and faultlesse.*

3 *What evils or inconveniences sinfull Cares do breede or produce.*

4 *What remedies may be used to redresse them.*

CHAP.

CHAP. I.

*What kinde of Care it is
whereof here wee seeke the
Cure.*

A Very cure pre-
supposeth a
malady; and
therefore whē
wee seeke a
cure of Cares, it is supposed
to be of such onely as are
evill. And yet it cannot
be denied, but as carelesse-
nes is vitious, so some care
may be lawfull and vertu-
ous: and therefore it will
be necessary in the en-
trance, for avoiding of
confusion, to difference
thē, each from other. And

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for that purpose we may first consider the uses of the word, and then the diversities that are found in the thing; and from either of them select that which may fit the purpose in hand.

I. And first for the word, wee may note two things.

I That *Care* in propriety of speech is a serious applying of the minde to some object : which application we may also call a *regarding* of it. And in this generall acception it answereth to the Latine word [*cura*,] and to the Greeke words [*μεριμνα*] and [*ἐπιμελεια*] or rather to the substantive nounce included

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ded in these verbes. As
Mar. 12. 14. the Pharises
 and Herodians say unto
 Christ, *Master we know that*
thou art true, and carest for
no man [*ὁ μὴ φρονεῖς τὸν ἄνθρωπον*]
 and they give a reason of
 their saying so, *for thou re-*
gardest not the person of
men; implying in this
 speech, that not to regard
 men, is as much as not to
 care for them. And so is
 the word used ^a elsewhere
 often. But yet many times
 the English word [*care,*]
 as also the Latine [*cura,*]
 from whence it is deri-
 ved, doth signifie and im-
 port an earnest and vebe-
 ment intentiō of the mind;
 and is the same with the
 Latine [*solicitudo,*] and the
 Greek

(a) *Mar. 4.*
38.
Luk. 10. 40
10. 30. 13.
Act. 18. 17
1 Tim. 3. 5.
&c.

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(b) 2 Cor.

7 12 &

2 Cor. 8.

16.

(c) Mat. 6.

23, 28, 38.

Luke. 10.

41.

Greek [^b *μελέη*] & [^c *μερίμνη*.] in which sense our English Bible doth sometimes translate these words [*earnest care,*] as 2. Cor. 8. 16. and sometimes [*carefulnesse,*] as 1 Cor. 7: 32. and 2. Cor. 7. 11. And in this acception we take the word in this place, that is, for *carefulness*, or an *earnest care*.

2 We may note that properly the word [*care*] doth import an applying or bending of the minde about some *future* thing, that we may obtaine our intent or desire in it. For in orderly proceeding, all care or study of minde is for effecting somerhing, that we do desire to bring about.

about. - And therefore *A-*
quinas saith, that ^b *Care* is a
study applyed to the obtain-
ing of something. But yet
sometimes through the
corruption of men, who
not seldome do pervert
the right order of things,
care and study is imploy-
ed about that which is
past, and things that are
impossible, and such as can-
not be ordered or procu-
red by us : as when a man
bendeth his thoughts, and
beatech his braines with
musing and idle thoughts
about some mischance or
accident, which he know-
eth cannot be amended,
nor doth ever fall into the
deliberatiō of a wise man.
In this place I extend the
word

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(b) Sollicitu-
do impor-
tat studium
quoddam ad
hunc ad
aliud con-
sequendum.
Aquin 2. 2.
q. 55. art.
6. c.

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word to both; our *care* being then the more vicious, when it is the more disorderly. And so much be noted for the word.

II. Secondly for the thing signified by this word we must note three distinctions; and out of them select that which may serve our turne.

Distinct. 1. There are three sorts of care answerable to three sorts of objects, to which it may bee applied. For some things are *holy*, or such as God hath commanded; and some things are *sinfull*, or such as God doth condemne, & some things are of a middle or *indifferent* nature, neither commanded

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ded nor forbidden, but
may as occasion doth re-
quire, either be done or
left undone without sin.
And men may be *carefull*
about all these things. For
good men are carefull to
performe good duties. So
S. Paul saith of the Corin-
thians, that ^a *godly sorow*
wrought carefulnes in them:
and of the ^b *unmarried man*
and woman, that they care
for the things of the Lord,
how they may please the
Lord, and may be holy both
in body and in spirit. And
of himselfe hee saith, that
upon him lay the care of all
the Churches. Secondly,
wicked men are *carefull*
about their evill intenti-
ons and desires. So Micha
saith

(a) 2 Cor. 7
11.

(b) 1 Cor. 7
32, 34.

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(c) Micah.

7:23.

(d) Prov. 4

16.

(e) Luk. 10

41.

(f) 1 Cor.

33:34.

saith of them, that^c they
 lye in waite for blood, and
 that they doe euill with both
 hands earnestly: and Solo-
 mon saith, that^d they sleepe
 not, except they have done
 mischief; and their sleepe
 is taken away, unlesse they
 cause some to fall. Third-
 ly, all sorts of men are
 carefull about the things
 of this life. ^e Martha was
 carefull and troubled about
 many things: all of them
 belonging to provision
 for the body, and enter-
 tainment of friends. And
^f he that is married, careth
 for the things of the world,
 how he may please his wife:
 —and shee that is mari-
 ed, careth for the things of
 the world, how she may please
 her

her husband. The first sort is a *godly* care, the second is a *devilish* care, and the third is a *worldly* care; and that is it whereof now we doe enquire.

Dist. 2. Secondly, this *worldly* care, or care for the things of this world, is of two sorts: it is either a *regular* and orderly care, or an *irregular* and exorbitant care.

The *regular* care is, when according to the rule of wisdom and Gods word, we forecast and study how to procure our lawfull ends and desires. Now the *rules* prescribed by Gods word for this purpose are three. 1 That the desire of our ends be moderate

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derate. 2 That our pursuit of the meanes conducing to these ends, be lawfull, And 3, that there be a patient submission of our desires and endeavours to Gods will and pleasure.

Rule 1.

I That our desires of worldly blessings be *moderate*; so that we neither preferre the before more necessary things, nor spend about them unnecessary and excessive paines. For example a good man desireth health, & wealth, and preferments, and honours; but so, as that hee doth much more desire grace and Gods favour, & peace of conscience, and eternall life. And againe, hee bestoweth paines in seeking

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seeking for the blessings of this life, but it is at *seasonable* houres & without taking up that time, which is due to better things.

This I call a *moderate* desire of our ends: and it is ever necessary in seeking for worldly things. This rule is prescribed by our Saviour, when he saith,

^a *First seeke the kingdome of God and his righteousness:* and was practised by the Apostle, when ^b *he suffered the losse of all things for Gods cause, and counted the but dung, that he might win Christ.*

(a) Matt. 6.
33.

(b) Philip.
3.8.

2 The next rule is, that we use *lawfull meanes* for attaining of our ends, so that wee do not doe any

Rule 2.

B thing

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(c) Ephes 4
28.

thing for procuring of them, which is contrary to Gods word or will. This rule the Apostle prescribeth, when for seeking of worldly wealth he giveth this direction; *Let him that stole, steale no more: but rather let him labour, working with his hands the thing that is good, that hee may have to give to him that needeth.* In this passage we may note three things for our purpose: (1) The *end* that is desired; and that is, that a man may have sufficiency, not onely to supply his own wants, but to relieve the wants of others also. (2) The *meanes*, that is forbidden to be used for this end; and that is

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is *stealing*, and whatsoever other unjust dealing. And (3) the *meanes* that is commanded; and that is *labour* and paines-taking, by doing some worke that is lawfull and good. This is the Apostles rule in seeking for wealth: and the same should be ours in our desires and cares for all other worldly things.

3 The last *rule* is, that we *submit* our desires to Gods will, and leave our endeavours with patience, to be ordered by his providence. This *rule* was given by our Saviour, when he taught us to pray, *Thy will be done in earth, as it is in heaven.* And himselfe did practise it, when he

Rule 3.

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(d) Mat. 26
39. and
Luke 22.
42.

(e) Psal.
37-5.

(f) 2 Sam.
25-25, 26.

said, ^d O my Father, if it be possible, let this cup passe from me: neverthelesse not as I will, but as thou wilt. For here he earnestly desired preservation from death, and yet patiently submitted himselfe to Gods pleasure, either for life or death. And so David first giveth the rule, ^e Commit thy way unto the Lord; trust also in him and he shall bring it to passe: and then followed it in his owne practice, ^f If (saith he) I shall finde favour in the eyes of the Lord, he will bring me againe, and shew me both it [the Ark] and his habitation. But if he thus say, I have no delight in thee, behold, here am I, let him doe

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(5) Act. 21.
12, 14

to me, as seemeth good unto him. And thus the Disciples at Cesarea, & did beseech Paul not to goe up to Ierusalem, where they knew that he was to be persecuted: but when he would not be perswaded, (because he knew it was Gods will to the contrary;) they ceased and said, the will of the Lord be done. And thus must we doe: though our desires be most reasonable, and our meanes most warrantable; yet after all, we must submit our selves to God, and with patience & contentednesse referre all to his providence, either for the granting, or for the denying of our desires. Now if these three

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(d) 1 Cor.
33, 34.

rules be observed in our seeking of worldly things, if our desires be *moderate*, and our meanes *lawfull*, & all left with due *submission* to Gods will and p'ea-
 sure; then our care for these things is orderly and *regular*. And this care is both allowable and commendable. First, it is *allowable*, because S. Paul saith,
 d *He that is married careth for the things that are of the world, how he may please his wife: and she that is married careth for the things of the world, how she may please her husband.* For by this speech he meant not to tell us, what married people might unjustly practise against Gods Law, but what

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what they were occasion-
ed to do by vertue of their
calling. For else in all
estates of life, men & wo-
men may deale corruptly,
and dishonour God : and
the single life might be
subject to the like cum-
brances, that the married
estate is. Secondly, I say
further, that this kinde of
care is *commendable*, be-
cause it is that meanes, by
which God hath appoin-
ted us to serve his provi-
dence. For to trust to
Gods help without using
our owne care, is not so
much to *trust* God, as to
tempt him. And therefore
Solomon sendeth the slug-
gard to the Pismire, to
learne care & providēce of

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* Prov. 6.8

(a) 1 Tim.

5.8.

her, in that * she provideth her meate in the summer, & gathereth her food in the harvest. And S. Paul telleth us, that ^a if any man provide not for his owne, & specially for those of his house, he hath denied the faith, and is worse then an infidell. This care then is a thing both allowed and commended in Scriptures: and therefore is not that care, for which we need to prescribe any cure.

But now in the second place there is an *irregular* and *exorbitant* care: and that is, when contrary to the former *rules* of Gods Law we seeke after our wished ends. 1. If we desire things of the world

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too *immoderately* or too eagerly : as if we preferre them before Gods service, or so seeke for them, that we neglect good duties, or any way affect them more then according to their worth and value. In this sort, *Esau* offended, when he *sold his birthright for one morsell of meate*. Nor was *Rachel* free from this sinne, when she said, *Give me children or else I die*. For the one preferred his belly before his right to the blessing : and the other desired children with impatience against God. 2. If wee use *evill meanes* for the effecting of our desires; thē is our care *irregular* and *unlawfull*;
 B 5 because

(b) Heb. 12
16. and
Gen. 25.
31. 32. 33.

(c) Gen.
30. 1.

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(d) 1 Sam.
28 6, 7.

(e) 2 King.
1-2.

because sinne is no orderly or fit way to procure Gods blessings by. This was the sin of Saul, ^d who when God would not answer him, went to a witch for counsell: and the sinne of Ahaziah, who in his sicknesse, ^e sent to Baalzebub, to enquire whether he should recover of his disease: and the sin of ali those, that lye for advantage, or use spels for recovery of health, or commit any sinne for gaining of this worlds goods. 3. It is irregular also, if we distrust Gods providence for the successe of our lawfull endeavours, or if wee do not submit our businesse to Gods pleasure. Thus the
King

proper to this place.

25

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King of Israel sinned, whē being distressed with famine, he said in his fury, *This evill is of the Lord: what should I waite for the Lord any longer?* And the Noble man of the same King, when he distrusted Gods word delivered by the Prophet, and said, *If the Lord would make windowes in heaven, might this thing be?* And so do all they sinne, who think (as Iob saith the wicked say) *What is the almighty —? and what profit shall wee have, if wee pray unto him?* And they who think, if besides their labour and paines-taking, they do not use *shifts* and deceitfull dealing, they may become
beggars

(f) 2 King.
6. 33.

(g) 2 King.
7. 2.

(b) Iob. 21
15.

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beggers, notwithstanding all the promises of Gods blessing upon their endeavors. In these three respects our care may become *irregular*. And in the first respect it may properly be called an *immoderate* care because men do excessively desire their ends. In the second, it is properly an *inordinate* care, because thereby men pursue their ends in a disorderly manner. And in the third it is properly called a *diffident* and *anxious* care, because it is joynd with anxiety of minde, and distrust in Gods providence. But commonly all these properties goe together, and all of them may be indifferently

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ferently called by any one of these names. For hee that desireth or careth for the world *immoderately*, will not stick at the meanes, nor trust God with the successe, or with patience expect the event. And if our care for the things of this life, have any of these sinfull conditions; then it is an *irregular* & unlawfull care. And that is it which is forbidden by our Saviour, when he saith, *Take no thought* (or * *be not careful*) *for your life, what ye shall eat, or what ye shall drink; nor for your body, what ye shall put on: and by the Apostle, Be careful for nothing.* And it is the

Mat. 6.
25.
* *be not careful*
10. 27.

(1) Philip
4. 6.

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the care that is here propounded, and is to be spoken of in this place.

Distinct. 3. This *irregular* care for things of the world, may be of two sorts. 1. If we do *disorderly* desire to *obtaine* some worl'dly good. As for example, the *covetous* man, when he hath too much already; yet weariech and weareth himselfe with caring for more; and the *Ambitious* man, when he hath greater places of honour, then he can manage or discharge, yet striveth to come higher still: yea and the *poore* man doth sometime too eagerly and too immoderately desire a competent meanes of living

living in the world. And all of them do unlawfully care & seeke for a worldly good.

2 This *irregular* care may be, by seeking to *avoid* some worldly evill. As namely those that be in *prison*, may take too much care, how they may be freed: and those that be in *want*, how they may be relieved: and those that be *sick*, how they may be recovered. In the former kinde *Rachel* sinned, when shee did immoderately desire to beare children: & in the latter kinde *Esau* sinned when he did excessively desire the satisfying of his hunger. And both of these are within the
compasse

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compasse of the subject, here to be spoken of. The conclusion then is, All *care* for things of this life, whether it be for *obtaining* of some good, or for *avoyding* of any evill, if it be *irregular* in such sort as hath beene formerly described; is that which the Scriptures condemne under the name of *worldly cares*, and is the thing to be inquired into in this ensuing Treatise.

CHAP. II.

What signes or tokens there be, to discern this sinfull care by.

Hitherto we have considered the nature of *worldly cares*

cares, as they are condemned in Scriptures, & have thereby differenced the in good part frō such cares as are lawfull and allowed by Gods word: but yet because men are willing to flatter themselves in those things which they delight in, and will thereupon bee apt to deceive themselves, in judging their care of the world to be a *moderate* providing for their estate, when it is indeed an *irregular* and excessive carking for the world: it will be necessary in the next place, to set downe some sensible markes and signes, whereby sinfull cares may bee more easily discovered & dis-

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discerned to be such. And for that purpose we may take notice of these tokens following.

I. If cares do fill the head and heart of a man at *unseasonable* times; that is a signe, that they are *immoderate* & excessive. For the *moderate* and provident care maketh a man *diligent* about his worke, when *opportunity* serveth for his benefit and advantage: but if a man take care, when the time serveth not, & then be thinking on the world, when hee should be busied about other matters; that is too much care, and exceedeth due proportion and measure. And such are the

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the cares of those men,
who *minde earthly things*.
For they fill the head with
thoughts, and the heart
with feares, even then,
when a man intends other
occasions, and both should
and would be thinking on
better things. If he goe an-
other way, & leave them
(as he thinketh) behinde
him, they will attend him
still: they will follow him
to his *bed*, and to his *board*,
and to his *closet*. They are
at his heeles, or rather in
his head, when hee wal-
keth in the fields for his
recreation; and when he
is disposing of his hous-
hold for their employ-
ments, and when hee is in
the Church about his de-
votions,

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votions, and when he goeth to bed to rest and refresh himselfe: and if he be in bed, yet hee sleepeeth not; if he be in the Church, he prayeth not; and if hee heare a Sermon, he understandeth not what is said. And all this, because the minde being full of thoughts already, hath no roome for other things to enter in. And this, all men will say is too much and without reason: and therefore if we observe our selves, and finde our cares thus possessing our heads, we may resolve, these be very *irregular* and unlawful cares. This is the first signe.

II. A second is, These cares

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cares may be knowne to be *irregular*, if they busie & take up a mā's thoughts about such things, as are not in his power to order or dispose or alter any way for his advantage. For the *regular* care maketh a man *diligent* to use good meanes for his honest ends, and when once he hath done what is in his owne power, and belongeth to his dutie to doe, he leaveth caring for that which he cānot compassse. But excessive and *immoderate* care doth not onely busie men about the meanes, which themselves may use, but about the event and successe of their labours, which is in Gods

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Gods hand onely, either to grant or to denie. When they have done all that they can doe, yet they reſt not there; but they feare and doubt, and forecaſt dangers and difficulties, & muſe with themſelves what the event may be; and if any thing fall out amiſſe, they *take thought* for that which is alreadie paſt, and cannot be recalled: as if the Husbandman, when he hath plowed and ſowed and weeded, and done all that belongeth to the art of tillage, ſhould afterward beate his braines, and buſie his minde with thinking, how the corne will grow, and how the weather

ther will prove, and what a croppe he may have at the harvest. And this is evident to be *foolish* and superfluous: and therefore if wee finde thoughts of things without our compasse, we may know that to bee an *irregular* and unlawfull care.

III. A third signe of a sinfull care, is; if it vexe the minde and disquiet the man, and bereave him of his inward peace and contentment. For the orderly care, maketh a man to *advise*, & provide, and labour for that which may availe him; and when he hath once done working, then he leaveth caring, glad that his worke is at

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at an end; Yea, and he comforteth himselfe with the conscience of his well doing: and because he hath done his owne endeavours, he *laies* himselfe *downe in peace*, and with patience expecteth Gods blessing according to his promise. But *anxious* and distrustfull cares, they worke upon the man, whē they cannot worke about the thing: they doe not onely fill the head with thoughts, but the heart with heavinesse; & breed sorrow when they cannot further the successe. For which cause the Greekes call this care [*μετάνοια*] because it doth *μετρίαν τὴν νοῦν* cut and divide the minde in

Cap. 2.

in peeces. And the Latines call it [*cara*,] because it doth *cor edere*, feed upon and consume the heart. And in the Hebrew tongue the * same word signifieth both to take thought or to be *carefull*, and to sorow or be *grieved*: and our English Bibles do sometimes render it the ^a one way, & sometimes the other ^b, the unitie of the word implying a neare affinity in the things. And we in our English tongue when we see a man pine and waste and weare away without apparent cause, we say, *He taketh care*, or *He taketh thought* for some thing, meaning that his cares
C breede

* JNT

(a) 1 Sam.

9.5.

(b) 1 Sam.

10.2.

Psal. 38. 13

Cap. 2.

breede sorrow, and his sorrow sicknes. And this must needes be a great deale too much, when that which shold help to speed our businesse, doth serve to consume our selves.

IIII. A fourth signe may be this: If our cares for earthly things do breede feares and suspicions without cause, that is a signe that it doth affect us over much and above measure. For *ordinate* care as it *useth* helps to effect his ends; so it *provideth* against lets and dangers that might hinder them; but both of them with moderation, and as reason doth require. But if a mans heart be set on the world,

Cap. 2.

world, his loue to earthly things, & the care that he hath of them, doth make him feare every shadow, and suspect every fancy; much what like a skittish jade, that starteth at every straw. And as *Cain* said out of his discontent and diffidence, *Every one that findeth me, shall slay me*; whē as there was never a one in the world, but his owne father and mother: so these men doubt lest every great man that they meet with, will oppresse them; and every poore man will steale from them; and every passenger will robbe them; and every chapman or customer, will overreach them; and

(.) Gen. 4.
14.

Cap. 2.

every man that they deale with, will one way or other deprive them of their commodities and riches: nor dare they trust any man further then they see him. For according as any mans *love* is to the world, so will his *fear* be, lest he lose that which he loveth.

These be the *signes* and *symptomes* of an *anxious*, *diffident*, *inordinate* and *immoderate* care. If any man feeble them in himselfe or finde them in others, hee may be sure that such men are distempered with this sicknes of worldly *cares*: and therefore have neede to seeke for, and to make use of whatsoever *cure*,
may

may be prescribed for
their better ease and reco-
verie.

Cap. 3.

CHAP. III.

*What evils accompany this
irregular care.*

CAres, such as have
beene already de-
scribed, have many
ill consequents & compa-
nions; which may justly
move us with all care to
remove them, & to ridde
our selves of them. For
example these.

I. They *busie* and *vexe*
men with excessive toile,
and yet they no way help
him, or make him any re-
compence for his paines.

C 3

And

Cap. 3.

And this appeareth by two things: 1 because they are *needlesse* and without use: and 2, because they are *fruitlesse* & without effect.

¶ First they are *needlesse* and without use. For if men would doe their parts, God will be sure to doe his: that is, if they use honelt meanes, as hee hath appointed; hee will procure a happy issue, as himselfe hath promised. This the Apostle teacheth us, ^a *Cast all your care upon God; for he careth for you.* And David, ^b *Commit thy way unto the Lord, and trust in him; and he will bring it to passe.* And our Saviour, ^c *Seeke ye first the kingdome of God and his righteousness,*
and

(4) 1 Pet.

5.7.

(b) Psa^l.

37 5.

(c) Mat. 6.

33.

Cap. 3.

and all these things [of the world] shall be added unto you. And if God do take care of us, and will bring to passe our desires, and cast upon us all needfull things, when we have done our duty, and do rest upon his providence: what a *vanity*, nay iniquity is it, to beate our braines about those things, which, if we would leave them to Gods disposing, would without our care be better done to our hands?

Secondly, they are fruitlesse and without effect, and do no way help forward or further the thing which we care or labour for. For *which of you* (saith our Saviour) *by taking*

C 4 *thought*

(d) Mat 6.
27.
Luk 12: 25

Cap. 3.

thought can adde one cubite to his stature? His meaning is, that no thought, nor care, nor anxietie of minde, can effect our desires, or procure the successe; which is onely in Gods power to give. And so, in like sort, we may reason of all other the like cases: Which of us by sitting in a corner, (though we should weepe our bellies full) can by this cark-ing care, either cure a disease in our bodies, or make up a breach in our estates, or pacifie the broiles in our house, or bring to life againe a deceased friend? No; These be things, which if God do not give them we cannot

not have them. Thus this care, & vexation of spirit, is both *needlesse* without use, and *fruitlesse* without effect: and in both respects we may say that this *irregular* care doth cumber us and not help us.

II. *Immoderate* cares do make our life to be without *comfort*. For God hath given us both *bread* to strengthen us, and *wine* to make the heart glad, and *oile* to make the face shine; as David speaketh: and he it is that *filleth* our hearts with *foode* and *gladnesse*. The meaning of which saying is, that God doth not onely bestow on us *necessary* things that may preserve life, but *comforta-*

(e) PL 104.
35.

(f) AG 14.
17.

Cap. 3.

(a) Pro. 15.
13. & 12.

25.

(b) Pro. 17
22.

ble things also that may make it joyfull; and would not only have his servants to live; but while they live, to rejoyce also. But cares take away this joy: they are ever accompanied with sadnes & sorow; and ^a by sorow in the heart (saith Solomon) the spirit is broken, and ^a ^b broken spirit drieth the bones: so that all the dayes of the afflicted [spirit] are evill; but a merry heart is a continuall feast. In respect whereof we may say of such a man, that he enjoyeth not life, while he possesseth it: and that his verie soule doth but serve to make his paines sensible. Nay, sorow doth not
onely

Cap. 3.

onely deprive mans life of the *comfort*, which God hath given him; but doth even deprive the man of life it selfe. For to say nothing of those, who being oppressed with cares, do with their owne hands hasten their death; this *sadnesse* in the soule, doth by degrees shorten our time, and that when wee think not on it. ^c It made *Hannah* to weepe, and to forgoe her foode. ^d It made *Ahab* sick, and betake himselfe to his bed. And (as the Apostle saith) in the end, ^e *it worketh death*. And thus cares do make the life *uncomfortable*, and without joy.

(c) 1 Sam. 1
7, 8.

(d) 1 King -
21. 4. 5.

(e) 2 Cor. 7
10.

III. *Immoderate* cares
do

Cap. 3.

(f) 2 King.
3. 15.

(g) Deut.
28. 47.

do make men *unfit* for
Gods service: and that in
two respects. 1 because he
that is dejected with
griefe, cannot be cheere-
full about any worke:
much lesse, can he that is
grieved with worldly
cares, be free hearted to
so contrary a worke, as is
Gods service. But as
Elishah was then fit to
prophecie, when the *min-
strell* played before him:
so men are then fit to
heare and reade and pray
with devotion and zeale,
when their hearts are en-
larged with joy and glad-
nes. And therefore God
requireth, & that when
men have abundance of all
things, they should serve the
Lord

Cap. 3.

Lord with joyfulness and gladnesse of heart. 2, Cares make us unfit to serve God, because the heart being takē up with earthly thoughts, hath no leisure to attend to heavenly things. But as he that is in a deepe studie, or is musing on some matter with intention of minde, seeth not the things that are before his eyes; or if he see them, yet noteth them not: so he whose minde is filled with cares of the world, heareth not what the Preacher saith unto him, or if he heareth it, he observeth it not: nay, when himselfe prayeth, his heart knoweth not what his mouth speaketh.

And

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And no marvell: for the heart is away all the while, ranging here and there, where his thoughts bee. Or if such a man fasten up on anything in the publike ministerie; Yet his care of the world carrieth him frō the Church to other affaires; & they do so wholly take up his thoughts, that he thinketh no more on that which hee had once heard: and so the seede that was sowne, for want of watering it by meditation, never groweth up into practice. For which cause our Saviour telleth us, that ^h *the care of this world doth choke the word*; and warneth us to *take heed, lest our hearts be* or er

(b) Mat.
13. 22.

(i) Luk. 21
34.

Cap. 3.

overcharged with sursetting
and drunkennes and cares of
this life: and so that day
[of the Lord] come upon us
at unawares. In which ad-
monition we may consi-
der these particulars, (1)
What he warneth us of,
and it is *sursetting* and
drunkennesse and *cares of*
this life: he joyneth these
three together, because
though they differ in na-
ture, yet they agree in
one worke or effect. (2)
What the effect is, which
they cause, *they overcharge*
the heart, that is, they
presse it downe to the
ground with the heavie
burden that they lay upon
it. *Sursetting* burdeneth
it with excesse of meate,
drunkennes

Cap. 3.

drunkennes with abundāce of drinke; and *worldly cares* with anxious and distracting thoughts: and all of them keep it downe and make it lie groveling upon the grownd. (3) What the danger hereof is; and that is, men are unprepared and unready for the comming of Christ unto judgement, so that *that day commeth upon them at unawares*: and hee that is not prepared to give his account, will never be able to abide the last sentence. Thus cares make men *unfit* for Gods service, and consequently for their last reckoning.

III. *Immoderate* and distrustfull cares, as they deprive

Cap. 3.

deprive our selves of comfort, so they *rob* God of his *honour*. For if we will deale justly with God, and divide aright betweene him and our selves, in the managing and ordering of all our affaires & busineses: ours is the *labour*, his is the *successe*; to us it belongeth to use lawfull means, but to him to give a blessing, and to prosper the means, that we have used. This the Psalmist teacheth us, ^a *Except the Lord build the house, they labour in vaine that build it: and, except the Lord keepe the City, the watchman waketh but in vaine.* And, it is vain for you to rise up early, to sit up late, and to eat the bread

(a) Psal.
127.1.

Cap. 3.

(b) 1 Cor.
3. 6.(c) Mar.
4. 26.(d) 1 Cor.
15. 37, 38

bread of sorows. And so the Apostle, ^bI (saith he) plāted & Apollos watered, but God gave the increase. And our Savior saith of the husbandman, that he casteth seed in to the ground, and sleepeth, & riseth night and day, and the seed springeth and groweth up, he knoweth not how. And ^dThou (saith the Apostle) sowest not that body which shal be, but bare grain, it may chance of wheat or of some other seed : but God giveth it a body, as it hath pleased him; and to every seed his owne body. By which sayings we may see that the husbandman after his daies labor may take his nights rest, & never trouble himself about the springing of the

Cap. 3.

the seed; because that is a thing, that is out of his reach, and it is God alone that doth make the corne grow without his thinking on it. But againe, suppose the *husbandman* should be so foolish, as when he hath done seeding, to watch all night, and to tosse up and down upō his bed, & beat his braines in peeces with thinking on the growth of his corne, and caring for a plentiful harvest; yet for all this, neither would his corne grow the better, nor his barnes at the harvest prove ever a whit the fuller. And thus it is in all other cases and businesses of the world: The *labour* is ours, and our part it is to use

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use the meanes; but the *success* is Gods, and his part it is either to withhold, or to bestow a blessing. And therefore, if any man take upon him to forecast and provide for the *success* and event of things otherwise thē by using fit means for it; (as the carefull and anxious man doth, who still continueth his care after he hath done his worke:) he doth hereby encroach upon Gods right, and rob him of one part of his *glory*, which he will not impart to any other.

V. *Immoderate* and *distrustfull* cares will bee a means to hinder our desired ends, and wil even deprive

Cap. 3.

prive us of that successe
for which wee take all the
care. For if with *patience*
and submission we could
leave things to be orde-
red by Gods providence,
he would not faile to ef-
fect our desires: but if wee
distrust Gods Providence,
and dare not relye on his
word; it will bee just with
God to leave us to our
selves, and to deny us his
presence and protection:
as ^a *the prince*, that would
not beleieve Gods word
spoken by the Prophet,
was made to see the truth
of it, but was denied to
enjoy the fruit of it. This
point, at least for the for-
mer branch of it, hath
beene in part confirmed
already

(4) 2 King.
7. 2.

Cap.3.

already; and may in both the branches of it, be further declared by two contrary examples: the one in *Peter* the Apostle, and the other in the Patriarch *Abraham*. *Peter* doubted of Christs word, & thereby lost his protection: *Abraham* beleevved in hope against hope, and was rewarded with a blessing. But to declare these instances more fully.

(b) *Matt.*
14.28.&c.

Of *Peter* we reade thus, *Peter* said, Lord, if it be thou; bid me come unto thee on the water. And he said, Come. And when *Peter* was come down out of the ship, he walked on the water to goe to *Iesus*. But when he saw the winde boisterous, he was afraid;

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fraid; and beginning to sink, he cryed saying, Lord save me. And immediately Iesus stretched forth his hand and caught him, and said unto him; O thou of little faith, wherefore didst thou doubt? In this example there are these things considerable: 1 We may note *Peters confidence* & stedfast faith: he offered & adventured on his Masters word, to walke upon the Sea, without any other prop to uphold him. 2. His *doubting* and diffidence. When he saw *the wind boisterous*, and the sea swelling, and the billows ready to overwhelm him, then he was afraid of the danger, and doubted lest notwithstanding

Cap.3.

standing Christs promise, he might perish in the water. 3. The *event* & successe of all. And that is, *Peter* never began to *sink*, till he began to *doubt*: till then he walked upon the waters as safely, as a mā may walk in a path way. But when once he distrusted, then he sank downewards: and but that Gods mercy was the greater, and Christ *caught* him by the hand, he might have been drowned in the depth. And so it is with us. If we dare trust God upon his word, we shal be safe in the greatest danger, though wee were in the midst of the sea, without any other stay, but the hand of Gods providence

Cap. 3.

vidēce to uphold us. But if we let goe our hold upon Gods word, and dare not relye upon his promise; it is no marvell, if we sink, like leade, and perish in the waters. And no marvell then it is, that we do so often faint, & faile, and fall downe under the burdē. For which of us would not doe as S. Peter did; feare to be drowned, if we wēre in the midst of the sea, & shaken with a boisterous winde? Nay, which of us drust doe as hee did; adventure to go upon the sea, when God should cōmand it? Surely God hath bidden us deale justly, and to ^ahave our conversation without cove-
D tionsnesse:

(a) Heb.
13 5.

Cap 3.

tiousnesse: and hath promised, that he wil never leave nor forsake us. But we notwithstanding feare, and say, that if we doe not as others doe, that is, shift and lye, and put off base wares, and over-reach in our bargaining, we may goe a begging, and shut up our shop windowes. Again, God hath commanded us, that if men oppose us, while we are about his service, wee should not ^b be dismayed at their faces, nor afraid of their words: and he hath promised that in such a case he will ^c make us a defenced city, and an iron pillar, and walles of brasse against Kings & princes, and Priests and people: and

(b) Ier. 1.
 17.
 Ezek. 2. 6.

(c) Ier. 1.
 18. 19.
 Ezek. 3.
 8, 9.

Cap. 3.

and though they fight against us, yet they shall not prevaile against us. But we, if a Great man require of us that which is unjust to be done, and shew us an angry face for doing of our dutie; we tremble at the sight, and our hearts quake within us, ^d as the trees of the wood are shaken with the winde. And againe, to take an instance, which is more direct to the point in hand; God hath commanded, ^(e) Be carefull for nothing: but in every thing by prayer and supplication with thanksgiving, let your requests be made knowne unto God: and he hath promised that if we obey, then the peace of God, which

(d) Is 7. 2.

(e) Philip. 4. 6, 7.

Cap 3.

(f). PSAL
37. 5, 7, 9.

passeth all understanding,
shall keepe our hearts and
mindes through Christ Iesus.
And againe he hath com-
manded, ^f Commit thy way
unto the Lord, and rest on
the Lord, and waite patient-
ly for him: and he hath
promised that he will
bring to passe our desires, &
that they who waite upon
the Lord shall inherite the
earth. But we, if we meet
with a crosse, sicknesse in
our bodies, weaknes in
our estates, disgraces on
our persons, or any other
misfortune or distresse;
wee runne to a corner, &
weepe till our eyes bee
wearie, and make our
owne hearts sad with mu-
sing on our miserie, and
fore-

Cap. 3.

forecasting dangers of vndoing. Now while wee thus distrust Gods word, we have no warrant to expect his help : but if we feare with Peter, wee must looke to stick with him. And this sheweth that distrustfull cares prevent us of our desires.

The other example is in Abraham the father of the faithfull. Of him it is storied, that God tried him, & said, Take now thy son, thine only sonne Isaac. whom thou lovest, and get thee into the land of Moriah: & offer him there for a burnt offering upon one of the mountaines, that I will tell thee of. And Abraham rose up early in the morning &c. Then on

(g) Gen. 22
7. 2.

Cap. 3.

the third day Abraham lift
up his eyes, and saw the place
afarre off : &c. And A-
braham tooke the wood of the
burnt offering, and laid it
upon Isaac his sonne; and hee
tooke the fire in his hand, and
a knife, and they went both
of them together, &c. And
they came to the place : —
and Abraham built an Al-
tar there, and laied the wood
in order, and bound Isaac
his sonne, and laied him on
the Altar upon the wood.
And Abraham stretched
forth his hand, and tooke the
knife to slaie his sonne. And
the Angel of the Lord called
unto him out of heaven, —
and said, Lay not thine hand
upon the Lad, neither doe
any thing unto him : for now

Cap. 3.

I know that thou fearest
God, seeing thou hast not
withheld thy sonne, thine
onely sonne from me. In this
example of Abraham, wee
may note these particu-
lars, and make use of them
for our direction. (1)
What Abraham was com-
manded to doe : and it
was that hee should take
his onely sonne, the staffe of
his age, the hope of his
posteritie; the joy of his
life, and (which is most
of all) the ground of
Gods promises towards
him in Christ. For God
had promised that in A-
braham and his seed all the
nations of the earth should
be blessed: and that seed he
had appointed Isaac to be.

Cap. 3.

(4) Gen. 21

12.

For ^a In *Isaac* (saith God) shall thy seed be called. Besides, this sonne, whom *Abraham* loved, and that deservedly for many respects, he was commanded to carie three dayes journey off, and to kill him with his owne hands, and to offer him up in a burnt sacrifice unto God. An hard task, and a grievous storme, by which *Abraham* was put to the triall, what hee would doe for God. (2) Note, what *Abraham* in this case performed, and that was even all that was required of him. Hee tooke his sonne, and caried the wood and the knife, and went three daies journey, and

and bound the childe, and drew out the knife, and fetched the blow, that should have bereaved both *Isaac* of his life, and *Abraham* of his dearest sonne. A strong faith, and an undainted affiance in God, by which *Abraham* hath set us an example, which most of us would rather commend, then imitate. For one of us, had we beene in his place, would have thought thus; Lord, "why should God deale thus strangely with me?" "Was ever man brought to these straits, that I am in? and, Is it possible, my heart should beare all this, and not breake? Or thus; Can

Cap.3.

“ God love me, that en-
“ vieth me mine onely
“ child? Will God pro-
“ vide me comfort, when
“ he taketh from mee all
“ the joy that I have? and,
“ Meaneth hee to per-
“ forme his promise made
“ in *Isaac*, when he design-
“ eth *Isaac* to be slaine, &
“ his body to be burnt in-
“ to ashes? Or thus; Will
“ nothing please God, but
“ mine onely sonne? and,
“ Is it not enough, that I
“ part with my son, but I
“ must murther him, with
“ mine owne hands? and,
“ May I not now at once
“ make an end both of
“ his life and of my griefe;
“ but must I be acting it
“ three daies together,
“ that

Cap. 3.

“that by prolonging the
 “time, I may increase
 “my sorow? Thus, or in
 some such manner, as this,
 wee would have beene
 ready to have complained
 against God: Or if wee
 had submitted against our
 mindes, yet we would
 have wept and mourned
 and wrung the hands, like
^a *Rachel; that wept for her*
children, and would not bee
comforted, because they were
not. But Abraham did nei-
 ther so, nor so. Hee did
 what God commanded,
 and hoped for that which
 God had promised. And
 therefore the Apostle saith
 of him, ^a *Against hope hee*
beleevd in hope: and, ^b *Hee*
that had received the pro-
mises

(a) Mat. 2.
18.

(a) Rom. 4.
18.
(b) Heb. 11.
17.

Cap. 3.

*wifes, offered up his onely begotten sonne, of whom it was said, In Isaac shall thy seed bee called: accounting that God was able even to raise him up from the dead. And this was that which Abraham performed in the time of his triall. (3) Consider wee how Abraham sped after all: and that was, an Angel staied his hand from killing his son, and God commended his faith, that was so ready to obey, and now all ages acknowledge Abraham for the father of the faithfull. Nor is there any of us, but will thinke and say; "O happie man that had "such a sonne to give, and "such an heart to par
with*

Cap. 3.

“ with him at Gods com-
“ mand, and such a faith
“ to depend upon God
“ when all things seemed
“ contrarie, and such a
“ blessing from God, whē
“ he was destitute of all
“ help and hope! This is
the end of those, that dare
trust God in their trialls,
and with chearfulnesse
can follow him through
their troubles. Let us then
imitate Abrahams faith,
and we shall partake also
of his *bleſsing*.

CHAP.

Cap. 4.

CHAP. IIII.

*What rules or directions
wee may follow to ease our
selves of these cares.*

THe evils being such
and so great which
attend *irregular*
cares, I suppose every man
will earnestly desire some
remedies, that may either
cure or *abate* them. And no
doubt but many would do
their endeavour to bee
eased, if they knew which
way to goe about it. And
therefore it will be a sea-
sonable and welcome ser-
vice, I suppose, if in the last
place we can finde some
Rules that may *direct* us in
this

this worke. And for that purpose I have thought on these following directions.

Cap.4.

I. When such thoughts do arise in our mindes, we must not yeeld to the, and give way to our passions: much lesse may we (as men use in such cases to doe) get our selves in to a solitary roome, where we may weep without being seene, and may feede our passions with musing on our misery, and with framing reasons that may aggravate our griefe. For all things grow strōg, when they are cherished; but these naturall distempers which spring and sprout so easily of themselves,

Rule 1.

Cap. 4.

selves will soone become headstrong, if they be not withstood, and either denied entrance, or quickly turned out of doores, that they do not settle within us. And for that purpose we may doe foure things. (1) We must *divert* our thoughts some other way, and turne them on some better object. For as *husbandmen*, when their ground is overflowed with much water, make ditches and water-furrows, to carie it away : so if our mindes bee over-flowed with cares of the world; there is no better way to draine them, then by making another passage for them, and by diverting them

C. p 4.

the upon some other matter, fitter to be thought upon; especially if we let them on worke about some such things. as may either affect our mindes with some usefull delight, or may tend to the mitigating or abating of these cares. For which purpose, we may teach our hearts to meditate on the vanity of worldly things; or on the comforts and peace of a good conscience, or on the shortness of this life, or whatsoever other good matter that we can most willingly receive and entertaine. For such will finde the easiest entrace, & are likely to abide the longest with

Cap. 4.

with us. And if our former thoughts and cares do interrupt us, and intermingle themselves against our wills, and so breake off, or hinder our meditations: yet we must then force our selves to call home our wandring thoughts, and labour to drive out these fantasies, as ^a *Abraham drove away* the birds that lighted on his sacrifice. (2) Wee may for the same purpose, betake our selves to good company, such as whose words may *minister grace* to our hearts when wee heare them; and whose savoury talk may possesse our mindes with a love & liking of them. For looke
how

(4) Gen. 15
11.

Cap 4.

how much we give our minds to mark such mens discourses, & so much we pare away or diminish of our distracting thoughts.

(3) Wee may, and it will be most availeable, if wee do bend and set our selves about the reading of *Scriptures*, or perusing of some other wise and sober writings, which may both take up our thoughts and informe our mindes.

So it seemeth *David* did in the times of his distress,

^a *Princes* (saith he) *did sit and speake against me : but thy servant did meditate in thy statutes.* And againe,

^b *Vnlesse thy Law had beene my delight, I should then have perished in mine affliction.*

(a) Psal.
119.23.

(b) Ps. 119
92.

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fiction. By which speeches we may gather, that *Dauid* did not sit downe and bemone himselfe with discontented thoughts, but he ranne to Gods word, and did meditate in his law, & had comfort from thence in all his troubles. And so should we doe; if any feares afflict our mindes, we should goe to the Booke of God, & busie our selves with thinking on the sweet sayings that bee there delivered and taught. (4) Wee should set our selves with as much chearfulnesse, as we may about the *businesses* & workes of our *honest callings*. For these are duties that God requireth at
our

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our hands, & they be employments that wee are well acquainted with, and such bulineses withall, as new occasions every day will put us upon: and in these respects it will be the more easie to busie our mindes about the ordering of them. And if these have their due place, carefull thoughts will have the lesse roome. These are the *diversions* which we may use in this case: and if thus, or, in any other the like kinde, wee set our heads and hearts on working; we shall both busie our mindes with good thoughts that may profit us, and keepe our worldly cares that would annoy

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annoy us. But if when cares and feares doe seize upon us, we avoyd *action*, and thinne *company*, and cast off the care of our *callings*, and get into a *corner*, that wee may give scope to our cares, and may invent arguments to amplifie our misery; it is no marvell, if our feares and cares, and unquiet thoughts get head against us, when as our selves do uphold them with our owne hands.

Rule 2.

II. We must strive to take away the *cause*, that breedeth these unquiet cares. For as in healing *sick bodies*, *Physitiā*s never think the cure to bee sound, til the cause of the disease be

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bee removed: so it is in healing *sick* and distempered *minds*; there can be no sound cure, till the cause which first bred the disease, and afterward doth uphold it, be removed or taken away. Now the causes of this sickness, which in this place we endeavor to cure, are especially these two; An *immoderate love* of worldly things; and a *fearfull distrust* of Gods providence and fatherly care over us.

I An *immoderate love* of the world is a cause of *inordinate* cares; because
 * *where our treasure is, there will our hearts also be,* as our Saviour saith. If our *treasure*, that is, that which
 we

(a) Mat.
6. 11.

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wee esteeme, and desire, and love, as some speciall jewell of great worth, if it be in heaven; then our hearts will be in heaven, ever thinking upon, and ever longing after the celestiall joyes, and the society of the glorious Saints & Angels, and the presence of the blessed Trinity; in the enjoying whereof is *fulnesse of joy for evermore*. And if our treasure be upon earth, if we desire and love the things of this life, as our greatest good; then our hearts will bee upon the earth, still thinking on the world, and ever reaching and gaping after it. Wee shall sometimes be studying

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ing how to get them, and sometimes how to *increase* them, and sometimes how to *dispose* of them; and when wee have nothing to doe about them, yet our hearts will delight to looke upon them, and to handle the; as the worldling often telleth over his gold and silver, not because he knoweth not the summe, but because hee delighteth in the sight and sound of it. And if once these things be lost, which are so much loved; the heart followeth after the *mourning* and sorowing that his joy is gone, as when *David* tooke *Michal* away from *Phaltiel* her supposed husband, (a) *hee*

E

went

(a) 2 Sam.
3.16.

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(b) Jer. 31.
15.

went with her along weeping. For that which a man doth *love* immoderately when hee hath it; for that hee will *mourne* immoderately, when hee hath lost it. And hence it is, that because *Rachel* did too excessively desire childrē, before shee had them; therefore the *Prophet* doth bring her in, as a pattern of them that weep for their children, when they are not. For as it saith with things that appertain to the bodie, those that are loose from the flesh, as our clothes & armour are, these we can put on and off without annoyance or paine; but that which sticketh to our flesh.

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flesh, as the skinne doth, if
that be pulled or plucked
from us, it putteth us to
paine, and breedeth smart
and sorow: so it is with
the things of this world,
if they be unto us as our
clothes, things without
us; and such as we desire
onely for our use; then we
can both possesse them &
lose them with patience
and contented mindes: as
we see it was with *Iob*,
when he had lost all that
ever he had, *(c)* hee fell
downe upon the ground, and
worshipped (or prayfed
God) and said, Naked came
I out of my mothers wombe,
and naked shall I retorne thi-
ther: the Lord gave, and the
Lord hath taken away:

(c) *Iob. i.*
20, 21.

E 2 blessed

Cap. 4.

blesſed be the name of the Lord. Job, when he was ſtripꝛ of all his goods, and ſervants and children, all the ſtoꝛe that he had in the world; he thought of himſelfe no otherwiſe, then as of one that is naked and ſtripꝛ of his clothes: and therefore he endured the loſſe of all with great patience, and praiſed God as well when he tooke them away, as when hee gave the. He remembꝛed that he came without the into the world, and muſt goe without them out of the world: and therefore thought he might live without the in the world. And ſo, if the things of the world be unto us as our clothes

Cap. 4.

clothes which are with-
out us, and not fastened to
our flesh or glued to our
hearts; then with the A-
postle, we may freely say
of them, *(a) Every where &
in all things I am instructed
both to be full, and to bee
hungrie, both to abound, and
to suffer neede.* But con-
trariwise, if the love of
worldly things do enter
into our hearts, and stick
fast to our soules, as the
skinne doth to the flesh;
every little pull, that
draweth away any of the,
will draw away so much
blood from our hearts
veine. See the truth of
this in an example or two.
The *(b) Evangelist* telleth
us of a *young man*, (who as
E 3 he

(a) Philip.
4.12.

(b) Mark.
10.17. &c.

Cap. 4.

he had great riches, so hee loved them too much,) that he came to Christ resolving to doe any thing, that should be required, for inheriting of eternall life: but when Christ once bad him, goe and sell all that hee had, and give it to the poore, and he should have treasure in heaven: he was sad at that saying, as loth to lose heaven, but more loth to part with his lands. And (d) *Ahab* was sick and would eate no bread, when hee was denied *Naboths vineyard*, which he did so much desire. And (f) *Achitophel* was so weary of his life for the disesteem of his counsell, that hee went and hanged himselfe

(d) 1 King.
21. 4.

(e) 2 Sam.
17. 23.

Cap. 4.

selfe. And so all those that love the world, and *minde* earthly things, who make their bellie their God, or have their portion in this life; lose all their joy, and are even wearie of their lives, if once they be deprived of that which they love. And consequently, such men can never be free from these *immoderate*, *anxious* and tormenting cares. And therefore if any man desire to ease himselfe of the cares of the world, he must first empty his heart of the love of the world.

2 A second cause of inordinate cares, is a *fearfull distrust* of Gods providence, and his promises

E 4 made

Cap. 4.

(f) Heb. 13
5. 6.

made unto us. For if wee
durst trust Gods word,
when (f) he saith, *I will
never leave thee, neither will
I forsake thee*: then as the
Apostle inferreth in the
next verse, we might boldly
say with our selves, *The
Lord is my helper, and I will
not feare what man shall do
unto me*: not feare, if hee
should take away my
goods, or stripp mee of
my dignities, or deprive
me of my libertie, or be-
reave me of my limbs and
life. And againe we might
say with David; (g) *God is
our refuge and strength, a
verie present helpe in trouble.*
*Therefore will we not feare
though the earth be removed,
and though the mountaines
be*

(g) Psal. 46
1, 2, 3.

Cap. 4.

be carried into the midst of the sea: &c. Such a man, is like a shipp at anchor, which the waves and stormes may beate and batter, but cannot move out of his harbour or station: nor needes such a man to be disquieted with anxious and distracting cares, because he hath fast hold on God, who is the rock of his salvation and will not faile him. But if a man dareth not rest upon Gods providence, nor relie on his promises; it is no marvell, if he cling fast to the world, because hee hath no better stay to hold by. And therefore take away his goods, or his health, or his libertie,

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(a) Jud. 18.
24.

or his preferments; &c. & hee will think as *Micha* said to the *Danites*, *"Ye have taken away my Gods; and what have I more?"* For his worldly goods, they be his God, in whom hee doth trust, and whom he doth adore. And therefore if wee will bee eased of immoderate and anxious cares, we must accustomne our selves to depend and relie upon God, and to put our trust in him; and then *the peace of God will preserve us* in all crosses.

Rule 3.

III. If we desire ease of worldly cares, we must seriously meditate on such things, as may perswade a reasonable man to equanimitie & patience.
And

And for that purpose these meditations will be helpfull.

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I If wee consider the sweet providence of our good God; which is such, as that he turneth all that we suffer, to our greater good. Thus Moses telleth the people of Israel; that (b) God led them through the greate and terrible wilderness, wherein were fire serpents and scorpions, and drought, where there was no water; but he brought forth water out of the rock of flint, and fed the with Mannah: [that is, there was no water, but such as God brought them out of the flint, nor no bread but such as hee rained downe out

Meditation 1.

(b) Deut. 8
15, 16.

Cap. 4.

(a) Ier.
24. 5.

out of the clouds unto them:] and all this was, *that hee might humble them* [with their wants] and *provethe* [in their wants,] *to doe them good at their later end.* And God himselfe saith of those that were caried away captive, that he *had sent them into the land of the Chaldeans for their good.* In which examples we may see, that God turned the penury & the captivity of his people into their greater good: And so he doth stil, by the greatest crosses he worketh us the greatest comforts: & that he doth two waies, or in two respects:

(1) Because hee maketh *semporal* crosses to be
spirituall

spirituall cures unto us : & by the smart which hee layerth on the outward, he preserveth the soundnesse of the inner man. For as a skilfull *Physician* can by his arte so temper ranck poysons, that he maketh them serve for whole-some medicines : so Almighty God, by his great wisdom doth so order our crosses, that he maketh the to be *medicinall* unto us. Sometimes hee maketh them like *purgations*, to evacuate our pride and profanenes, & worldlinesse, and vaine glory, and such like corruptions of our soules. So they were to *Manasses*. 2 *Chron.* 33. 12. And sometimes he

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he maketh them like *preservatives*, to keep us frō falling into those or the like sins. So they were to *Abimelech* Gen. 20. 3. And sometimes againe hee maketh the like *cordials*, to strengthē our decaying graces, and to animate us to holy duties, to pray more fervently, and to reade and heare Gods word more attētively, & to beare the rod of God more patiently, & to performe all holy duties with the more life and alacrity. So they were to the Israelites *Hos. 5. 15.* And from hence it is, that as men

(b) Clipp the birds wings, lest she flie away: so God doth take away our wealth (and
 out

(b) *Stella de*
Contemptu
mundi.
 Part. 1. cap.
 48. pag.
 151.

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our health and our honour, &c:) lest wee should be lifted up, and runne away from our Masters service.

For these and such like respects, David said, *a It is good for me that I have been afflicted, that I might learne thy statutes.* And, *b Before I was afflicted I went astray: but now have I kept thy word.* And so, every one of us, may say of the afflictions that we have suffered, if we make a right use of them, *It is good for me,* that I was dejected with sicknesse, or disgraced by slanderous tongues, or wronged by unjust neighbours, or vexed with an unquiet wife, or endamaged in mine estate &c. For

(a) Psal.
119 71.

(b) Psal.
119 67.

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&c. For by this meanes I have learned to love God the more, & the world & mine owne sins the lesse. And if wee make such wholesome *medicines* for our soules out of the calamities that befall us in the world, we have little cause to vexe our selves with care for that, which doth doe us so much good.

(2) God doth many times make our present crosses, to be meanes to prevēt future evils, which otherwise might doe us greater prejudice in our worldly estate and condition. For example, ^b the Jews in *Jeremies* time, which escaped the captivity, remained at home for

(b) *Ier.* 24.
8, 9.

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for their greater hurt. For they were *driven into all the kingdoms of the earth,* and were so tortured and consumed there, that they became *a proverb, and a taunt, and a curse in all places:* but those that were taken captives escaped these greater evils, and at length were restored home againe, and enjoyed their former liberties and lands. And in the like manner God doth many times deale with us also. For whereas we grieve at the untimely death of our children, which wee hoped should have beene the staffe of our old age, and should have inherited both our names & houses: yet

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yet we may observe, that many children of as good hope, as they ever were, have proved such crosses to their parents, as that their fathers or mothers have not stuck to say of them; *Would God he had never bene borne*, thus to afflict his friends, and undoe himselfe: or, I would I had caried him to his grave, when I brought him to his nurse. Surely *Rachel*, who out of her desire of children said, ^a *Give me children or else I dye*: did afterward ^b dye indeed by child-bearing. And that sonne which she ^c joyed to think on aforehand, proved afterward a ^d *Benoni*, a sonne of her forow

(a) Gen.

30.1.

(b) Gen.

35.19.

(c) Gen.

30.24.

(d) Gen.

35.18.

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sorrow. And so the children, whose life we do so immoderately desire, and for whose death wee grieve without measure, had they lived, might have proved *sonnes of sorrow*, and such as we would have wished, that they had beene buried long before. And againe, wee think it an heauie case, if a man be diseased, or dismembred, and either full of paine, or deprived of some limme: and yet it is not unusuall, that strength of body, and soundnesse of limmes, do give occasion of a farre greater mischief; so that we may sometimes heare men say,
Would God I had beene sick

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in my bed, or I would I had lost a legge, or an arme, when I went to such a place, or began such a worke. Thirdly, we count it a lamentable thing, if a man bee robbed by theeves, or impoverished by ill debtors, or undermined by cunning Lawyers, or any way brought to penury or distresse: and yet we may note it in the world, that many times riches prove * *the hurt of the owners* of them: either they embolden them to some desperate attempt that may be their ruine, or they whet others with envy to lay snares for their life, or one way or other they breed men such

* Eccles. 5.
13.

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such woe: that they will say of them, *Would God I had beene borne to never a foot of land*, or, I would I had lived as such a Coffer or Water-bearer doth: for then I had escaped these mischiefes, & might have had some comfort in my life. And the like may be said of other the like cases: cōcerning all which we must consider, that what we see afterward, & wish for it, when it is too late, that God seeth aforehand, & provideth for it, before it come. And hence we may have a good meditation to comfort us in all distresses. For if God do take away our children that are deare unto us, as
our

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our lifes, we should think, It is perhaps because he foreseeth, that if they should survive, they would worke either woe to us, or ruine to themselves. And if he lay sickness, or lameness, or maimedness upon our bodies; it may bee he doth it, because he foreseeth that if we had health and strength, and soundnes of limmes, they would be an occasion of some greater mischief. And if he send us want & poverty, and losses in our estates and dealings, it is because he foreseeth that wealth would breede us more woe, thē it is worth. But sure it is, that most times

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times God doth lay afflictions, either because he will procure us some good, or prevent some evill by them. And if so, why should we mourne or take thought for that which tendeth to our welfare and greater comfort?

2 A second *meditation*, to worke patience and to mitigate cares, is, if wee consider the *times* and *seasons* that God taketh for delivering and relieving of his servants. And that is this, that when all other helps faile, then God is most ready to help: & thē is he nearest to relieve, when men are nearest to despaire ^a *He* (saith *Han-
nah*)

*Medita-
tion 2.*

(a) 1 Sam.
2.6.

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(b) Deut.
32. 36.

(c) 3 Cor.
7 6.

(d) Psal. 68
5. and
Psal. 10. 14

(e) Psal.
27. 10.

nah) bringeth downe to the grave, and bringeth up againe. And, ^b God (saith Moses) will judge his people, and repent himselfe for his servants; when he seeth that their power is gone, and there is none shut up, or left. And, he (saith S. Paule) ^c comforteth those that be cast downe. And, he (saith ^d David) is a Father of the fatherlesse, and a Iudge of the widows. And, ^e When my father and mother forsake mee, then the Lord will take mee up. In all which sayings wee may consider two things: (1) Gods great mercy in helping the distressed: he bringeth men up out of the grave, he judgeth his people, that is, he

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he righteth them from their aduersaries, & he is a *Father* to pity them, and a *Iudge* to defend their just caule. (2) The objects of this mercy, or who they bee that God sends such help unto; and they be those who are *brought downe to the grave*, that is, who are in the deepest misery: and, those whose *power is gone*, that is, who have no meanes to help themselves; & those, who are *cast downe*, who are *fatherlesse or widows*, and who are *forsaken of their parents* & nearest kinred, and are destitute of all friends and helpers. And hereby wee may see, that God doth especially shew
F mercy;

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(a) Exod.
22.23.

(b) Exod.
22.23.

mercy, when men are in the greatest misery. And that he doth upon three grounds, or for three causes. (1) Because he delighteth to shew mercy, and *mercy* still hath *misery* for its object; and is then most ready, when there is the greatest need. And from hence it is, that when the Israelites were oppressed by the Egyptians, and *sighed by reason of the bondage, and cried; then their cry came up unto God by reason of the bondage.* That which made them to cry, made him to *help*; that is, the sore bondage which they suffered. And *b If thou afflict the widow and the fatherlesse (saith God)*

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God) and they cry unto me;
I will surely heare their cry.
And it is given for a reason of Gods speciall mercy towards Israel, * because he saw the affliction of Israel, that it was very bitter: for there was not any shut up, nor any left, nor any helper for Israel. Where, when hee saith, there was not any shut up, he meaneth that there was none, which by shutting up himselfe in some strong hold or Castle could avoid the danger: and when, not any left, he meaneth none of those who were abroad, found any mercy to be spared frō the common calamity. And the whole sentence, There

* 2 King.
14. 26.

clausi defecerunt, &c. i. Milites & Nobilis, qui se urbium et arcium muris tuebantur, perierunt: & his perueniens Residui quoque — consumpti sunt. Tirm. in Deut 32 36. v. exaudē 3 Regum. 14. 10.

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(c) Isai.
63. 9.

(d) Acts
9. 4.

(e) Zach.
2. 8.

was none shut up, nor any left, is a proverbial speech, noting an utter devastation and ruine. And when the people were in such a desperate and remediless condition; then God did relieve them from heaven. (2) Because God hath a speciall communion with his people, so that ^c in all their afflictions he professeth himselfe to be afflicted: and that ^d he that persecuteth them, persecuteth him: and that ^e he who toucheth them, toucheth the apple of his eye. And therefore, the more they are afflicted, the more himselfe suffereth in them: and consequently, the readier he will be both to succour them

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them, and to ease himselfe. (3) because when men are destitute of all he'p, and hope, and have neither friends, nor meanes, then God may gaine the greatest honour by their deliverance: for it will then appeare to be his worke. So S. Paul saith of himselfe & Timothy: that they were 'pressed out of measure, above strength, in so much that they despaired even of life; and that therefore they had the sentence of death in themselves, that they should not trust in themselves, but in God, which raiseth the dead. And the same Apostle saith of himselfe, that God refused to free

(1): Cor. I
8. 9.

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(g) 1 Cor.
12. 9.(b) Judg.
7. 2.

him from the buffetings of Satan at the present, because *& his strength was made perfect in weaknesse.* And wee read of Gedeon, that God would not save him from his enemies by an armie of two & thirty thousand men, but he did save him by three hundred. And the reason is given in the text, *h Let Israel should vaunt themselves against God, and say, Mine owne hand hath saved mee.* The meaning is, that if they should have conquered, when they had a great armie, they might have ascribed the victory to their owne strength : but if with an handfull of men they should

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should overcome a great
host of enemies; all men
might see that it was
Gods doing, and not their
owne endeavour that got
them the victorie. And
thus God doth use to doe
still: hee leaveth men to
struggle with the crosse,
when their wants are but
small, & the meanes com-
petent to provide against
them; but mans *extremity*
is Gods *opportunity*: when
they have no power, then
hee sheweth his; & when
all helps and hopes from
men doe faile them, then
is he ready with reliefe
from heaven, that his
power and strength and
mercy may bee scene.
And hence we have an ex-

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cellent *meditation* of great comfort. For if our distress be *small*, our care for it should not be *great*: and if our case grow *desperate*, and remediless in respect of humane help; then *the Judge is at the doores*, and then God is even at hand, to relieve us, & then may wee comfort our drooping soules, as the Apostle did the afflicted Hebrews; *1. Yet a little while, & he that shall come, will come and will not tary.*

(1) Heb.
10. 37.

Meditation 3.

3. Thirdly, it will not be unprofitable for easing of cares, if amidst the evils that we suffer, we call to minde the *good things*, which by Gods mercy we do enjoy; and if, as wee weigh

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weigh our crosses by thinking on the greatnes or grievousnesse of them; so we lay in the other scale over against the, the mercies that are still continued unto us. For so we may finde perhaps, that our blessings do outweigh our crosses; and therefore that wee have greater cause to praise God that we are so well dealt with, then to grudge or grieve that we are no better. For example, say that we are *sick*, or *sore*, or *maimed*: yet wee have meate, and Physick, and attendance, and a soft lodging, which many others as good as our selves do want. Or, we are *oppressed* with great

F s ones,

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ones, or undermined by Conie-catchers, or slandered by foule mouthes: yet we have some kinde friends to comfort us, and an obsequious family to observe us, and a commodious house to dwell in, all which may refresh us at home, when, we have beene molested abroad. Or againe, we are *impoverished* in our estates, and want meanes and maintenance, and we are crossed in our preferments, and suffer repulse in our suits, & are destitute of friends to supplie us: but wee have soundnes of limmes, health of bodie, and a right and readie use of our senses; so that we can endure

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endure labour, or serve in
some places of imploy-
ment, and worke for the
getting of an honest li-
ving. Or yet againe, Say,
we have *all these* crosses, &
none of the other com-
forts (though who can say
so truly?) yet we have the
comfort of Gods word, &
peace of conscience, and
hope of eternall life; and
we have God our father
to protect us, and Christ
our Redeemer to pray for
us, and the holy Spirit of
them both to comfort us,
and the blessed Angels to
pitch their tents round
about us, and to guard us.
Or, if we have not these
for our comfort, it is our
fault alone that we want
them:

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them; and then we have greater cause to bee solicitous and carefull for the obtaining of these spirituall mercies, then for the repairing of our worldly warts. And hence we have a *meditation* of great comfort. For if we cōsider our worldly state, we art not without the testimonies of Gods love towards us in many things: but if we looke upō our meanes of grace, and our hopes of glory, and Gods eternall favour in Christ, then wee have greater cause to cheare our selves against all worldly troubles, For the as God comforted his people, saying; ^k *Though the Lord give you the bread*

(4) Isa. 30
29.

of

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of aduersitie, and the water
of affliction yet shall not thy
Teachers bee removed into
a corner any more; but thine
eyes shall see thy Teachers,
and thine cares shall beare a
word behinde thee saying.
This is the way, walke ye in
it. So may every afflicted
Christian comfort him-
selfe in the like manner.
Though the Lord haue
given me bread of aduersi-
tie, and waters of affliction,
though hee haue laid on
me sicknesse or wants, or
disgraces, or such like; yet
hee hath not taken from
mee his Word, his Sacra-
ments, his Ministers;
meanes of grace, or peace
of conscience, or the light
of his countenance: and so

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(1) Psal. 4.
6. 7.

I may have these, it is no greate matter though I want all other things. For as *David* said, *Lord, lift thou up the light of thy countenance upon us*; and then addeth, *Thou hast put gladnesse in my heart, more then in the time that their corne and their wine increased*: so the Christian soule may say; God hath put more cause of gladnes in my heart, by the enjoying of his favour, and the expectation of his glorie, then if I had had corne and wine & oile, honours and offices and preferments, health & strength and libertie, and whatsoever else appertaineth to the outward man.

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Medita-

tion 4.

4 It may help to alaiie our cares for the world, if wee consider how God hath *alaiied* and *tempered* these verie crosses, whereof we complaine. For say, that God hath stricken us with sicknes: yes; but he might justly have stricken us with death. Or he hath laied losses and wants upon us: yes; but he might have left us without any ragge to our backs, or crumme of bread for our bellies, or a dropp of water to relieve our thirst. Or hee hath suffered men to oppresse us, and hale us into prison: yes; but he might have given way to the Devill, to set upon us, and hurrie us into hell.

And

Cap. 4.

And finally, whatsoever we suffer, yet it is a great deale lesse then we have deserved, and then God might have laied upon us, if he had rewarded us according to our sinnes. And hence we may have a good *meditation* for our comfort. For in what distresses soever we be, yet we may be glad that they are no worse. And if our crosses seeme grievous to be borne, we may cheare our selves in the Apostles words, ^m *We are troubled on every side, yet not distressed, we are perplexed, but not in dispaire; persecuted but not forsaken; cast downe, but not destroyed.* When *Hezekiah* conside-

red

(*m*) 2 Cor.
4. 8, 9.

Cap 4.

(u) 2 King.
20.19.

red this, he praised God for it: *" Good (said he) is the word of the Lord which thou hast spoken: and, Is it not good if peace and truth be in my dayes? which is as if he should have said, God might justly have laied this punishmēt both on me and my children; and his mercie it is, that he doth spare me in mine owne person; and deferre his judgement till afterward. And the Church in the Lamentations, " It is of the Lords mercies that we are not consumed, because his compassions faile not. And so considering that all our crosses are farre lesse then our sinnes, and that God hath mingled much mer-*
cy

(o) Lam.
3.22.

Cap. 4.

cy in our afflictions, wee have great cause to blesse God, that our *sufferings* are so easie, when our *deservings* have beene so badd.

Meditation 5.

5 Fiftly & lastly, amidst our solicitous cares for the world, we may think, whether wee have not greater cause of *taking thought* for our *soules*, which yet doth seldome and little trouble our mindes. For example, Say, we have lost our goods, or offended some great man, or endangered our liberties and lives; and this fil- leth us with anxietie and care: Yea, but have we not lost some measure of Gods Spirit, or offended the

Cap.4.

the Lord of heaven, and endangered our soules & salvation; And where is the thought that we take for these things? This *Meditatio* may either serve to shame us for our worldly mindednes, & that we have so much care about these transitorie things: or it may serve to work in us a greater care for our soules; and if that once be increased, our care for the world wil in a like proportion be decreased with it.

These be the *Meditations*, with which if we busie our selves, when occasiō shall require; they may help to avert our mindes from musing on our worldly grieve, and may mitigate

Cap. 4.

mitigate these cares that do too much possesse our hearts. And thus much may serve for this third rule, which is to meditate on such things, as may perswade to patience and equanimitie.

Rule 4.

IIII. A fourth and last rule is, that in all our pensive thoughts we go to God for comfort, and still unloade our cares into his bosome by prayer and supplication. For if wee cast them upon God, God will ease us of them. Nor will any man think, that hath not tryed it how much this course may availe to the quieting of a distracted soule; and that either because having

Cap. 4.

having done his dutie, he may comfort his heart with the conscience of it, or because having referred himselfe to Gods mercy, he may well hope that God will support him. But whatever the reason bee, certaine it is that *Hannah* gained great ease by it. It is said of her *P* that being upbraided by her adversarie for her barrennesse, *shee wept, and did not eate, and her heart was grieved.* Here was her care and thought-taking for want of children. But then *in the bitterness of her soule, she went and prayed unto the Lord, and wept sore.* Here *Hannah* cast her burden upon the Lord, and
un-

(p) 1 Sam.
1, 6, 7, 8.

(q) ver. 10,
11.

Cap. 4.

(1) ver. 18.

(2) Philip.
4. 7.

unloaded her cares into his bosom. And the thirdly it is added after all, that having done her prayers, *she went her way, and did ease, and her countenance was no more sad.* Where we may see, that she had no sooner prayed, but she was cheared: she had cast her burden upon God, and that eased her heart. And so if we by hearty prayer cast our burden upon God, that will be a readie way to unburden our selves. And therefore, when cares take hold on us, instead of musing, we should fall to praying. And then *the peace of God, which passeth all understanding will preserve our hearts*
and

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and mindes through Christ
Iesus.

Cap. 4.

These bee the Rules : it
now remaineth to applie
and make use of them for
our selves. And that wee
may doe two waies.

I If we have any cares
upon us alreadie, wee
have hence direction how
to worke them out : and
that is by *opposing* them,
as they do arise, and by
diverting our thoughts
upon better objects, & by
considering what end the
Lord maketh of such oc-
casions; & lastly by *unloa-*
ding our cares into Gods
bosom by supplication &
prayer. And if thus wee
finde not present ease, yet
we must still waite : for
many

Cap. 4.

many have missed of help, because they have made too much haste. Of *Abraham* wee heard before, that he tooke his sonne, and the knife & the wood and the fire, and went his three dayes journey, that hee might sacrifice his sonne, where God had appointed: and after he had gone all the way, and staid all the time, and was now at the last cast of killing his sonne; then (& not till then) he found Gods help in the topp of the mount. But now suppose, that *Abraham*, either wearied with the journey, or overcome with griefe, or despairing of future help, had turned back againe

Cap.4.

againē after a dayes journey or two; Or say, hee had sate himselfe downe at the foote of the hill, & with impatient cries had bemoaned his uncomfortable condition, what may we think would the issue have beene? Sure it may well be supposed, that by detaining his sonne, hee might have lost him: but certaine it is; that by staying at the *foote* of the hill, he had not found God in the *topp* of the mount. And so, if we make too much haste, & will not expect Gods time, we may outrunne Gods providence, & faile of his protection and mercie. But if wee hold on, in using the
G meanes,

Cap. 4.

meanes, and resting on Gods word; wee shall in the end finde the Proverb to bee true, *In the mountaine will the Lord be seene.*

2 If dangers be towards, (and when are they not?) wee may hereby learne how to *prepare* for them, and how to *arme* against them, that they may not affect us with immoderate cares, when they come. And that is, that we settle our selves aforehand so to deale in all our occasions, as the wise husbandman dealeth in his businesse. He diggeth, and dungeth, and ploweth and sowerth, and when he hath done his daies worke, be- taketh himselfe to his nights

Cap.4.

nights rest, & leaveth the growing of the corne, and the ordering of the weather to Gods care, and providence. And so should we resolve to doe. For example thus; If sicknesse shall befall us, wee will goe to the Physician for counsell, and use such druggs and diet as may be convenient, and provide such Attendants as may supply us with necessities; & this is as the sowing of our seed: and when this is once done, then we have done our dayes worke; and therefore will laie our selves downe in peace and let God alone with the issue, in whose hands onely it is. And the

G 2 like

Cap 4.

like course we should resolve upon, in all other the like cases; if we shall be slandered by foule mouths, undermined by cunning heads, oppressed by potent neighbours, endamaged in our worldly estates, or whatsoever other crosse we shal meet with; we will first sow our seede, and then take our rest; first use good meanes, and the trust God with the successe: and he that hath promised help, before we did ask; will not faile to performe it, whē we think not on it. And if thus we prepare our selves before the crosse cometh we shall be the more free frō cares; when it is come. For no-
thing

Cap.4.

thing is more availeable,
then courage in such cases;
and a resolutiō aforehand,
will by Gods help make us
stedfast, when the storme
is upon us: nor will God be
wanting to afford us his
help, if we be not wanting
in using of the meanes. For
that belongeth to us also,
which was spoken to *Solo-
mon; Vp & be doing: and the
Lord will be with thee.* Now
the God of all mercie, and
goodnes guide our hearts
in the doing of our duties,
& blesse our labours with
successe and comfort, and
so free us from cares of the
world, that we may serve
him without distraction
all our daies. *Amen.*

1 Chron.
22.16.

Contentment
IN
GODS GIFTS
OR
Some Sermon Notes
leading to equanimitie
and contentation.

BY
HENRY MASON Parson of
S. Andrews Undershaft London.



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CONTENTMENT IN GODS GIFTS.

IOHN 20.3,4,5,6.

*Peter therefore went forth,
and that other Disciple, and
came to the Sepulchre.*

*So they ran both together,
and the other Disciple did
out-runne Peter, and came
first to the Sepulchre.*

*And hee stooping downe
and looking in, saw the lin-
nen clothes lying, yet went he
not in.*

*Then commeth Simon Pe-
ter following him, and went
into the Sepulchre.*



His chapter doth
especially cōtaine
the Manifestation

O 5 of

of *Christs Resurrection*: and that is here set out by 3 sorts of Proofes. 1 By sensible *Tokens*. 2 by the *Testimonie* of Angels: and 3 by the *Apparitions* of our Lord himselfe.

The sensible *Tokens*, which are one prooffe of *Christs Resurrection*, are these (1) The stone rolled away. (2) the grave open: (3) the bodie removed; and (4) the linnen clothes left behind in the grave: And these are described in the ten first verses. Where we may more particularly consider how they were represented, first to *Marie Magdalen*, in the two first verses; and then to *Peter* and

and *Iohn*, in the eight verses following: which is that parcell of Scripture, which I have now taken for my Text.

And herein we may note foure things concerning these two Apostles. (1) Their *diligence* in seeking after Christ. v. 2, 4, & part of the 5. (2) Their *happines* in finding cleare Tokens of his Resurrection, *Hee seeth the linnen clothes lie, &c.* v. 6, 7, and part of the 8. (3) The benefite that they reaped hereby for the bettering of their faith. *And he saw and believed: for as yet they knew not &c.* v. 8, 9. and (4.) The Consequent or conclusion of this passage,

Then

Then the Disciples went away againe to their owne home.

Thus ye have the analysis and coherence of this Text. I now goe back againe to consider more distinctly of the particulars, and first of the *diligence* of these Disciples in seeking after Christ, expressed in these wordes; *Peter therefore went forth, and that other Disciple, &c.* In which words I consider againe two things. 1. Their joynt & agreeing endeavours; *Peter went forth and that other Disciple, and came to the sepulchre: so they ran both together.* 2. Their severall & disagreeing performances; *The other Disciple*

ciple did out runne Peter and came first, &c. The sum and scope whereof is this, that *Iohn* ran faster, and came sooner; & *Peter* went further in, and considered better of the things that had happened.

In all which passage the words are so plaine and easie, that I may say of the, as *S. Augustin* did of another Text of the Gospell [*Audistorem magis atque factorem, quam Expositorem desiderant*] they need no exposition to unfold them; they requir rather attention to marke them, and obedience to doe that which we are taught by them. And therefore without insisting on the words, I come to confi-

*Ang de Tē-
pore Ser.
209. pag.
324. C.*

1 Note.

consider of some Notes.

I And first, I note that the Disciples of Christ had *difference of gifts*; and though they were but two and both of them Apostles, yet they were not qualified alike. The Text saith, that *Iohn* did *out-run Peter*, and came sooner to the sepulchre; but that *Peter* went further in and observed all things better: and from hence learned men doe gather, that *Iohn* was more quick, but *Peter* more staid: and out of other Texts of the Gospell I may adde further, that *Iohn* was the *beloved Disciple*, and one of Christs kindred; but *Peter* was the *head scholar*, and is named first

first among the Apostles.
And frō hence I observe,
that

Good men are not alike
endued with all good
parts. And herein I say
two things, 1 That good
men are not alike qualifi-
ed among theſelves, as in
this place *Peter* was not so
quick as *Iohn*, nor *Iohn* so
solid as *Peter* was. 2 That
one man is not alike qua-
lified with all gifts, as here
Iohn was very speedy in
running to the Sepulchre,
but not so warie in obser-
ving what had happened.
Of both these severally,
and by themselves.

Observ.

1 Good men are not
alike qualified, one as an-
other is. For confirma-
tion

Obs. 11.

tion hereof my proofes shall bee of two sorts,
 1 From particular exam-
 ples : and 2 from generall
 testimonies.

1 *Proofe.*

I. And first for particu-
 lar examples, we finde that
 there were many good
 kings in the land of *Judaah*,
 but *none like Iosiah and He-*
zekiah. 2 King. 18. 5. and
 2 King. 23. 25. and many
meeke men no doubt there
 were among the Prophets
 and people of God, but
none like unto Moses. Num.
 12. 3. and many perfect
 and upright men in the
 world, but *none like unto*
Iob in all the earth. Iob. 1. 8.
 and many sincere and *well*
*mind*ed, in the Christian
 Church, but *none like mind*

ed

ed to *Timothie*. Phil. 2.20.

And so when the ^a Lord speaking of his fierce anger against the land, saith that if *Noah, Daniel & Iob* were in it, they should deliver but their own soules by their righteousness: he implyeth that these were three principall men, such as the world had few like them in righteousness and holiness of life. And when S.^b *Paul* saith of *James, Peter* and *Iohn*, that they were esteemed pillars in the Church: he implyeth, that they were principall Teachers, and prime Apostles, and men of speciall worth and account. And when S.^c *Luke* saith, that the Apostles and Elders did send cho-

(a) Ezek.
14.14.

(b) Gal.
2.9.

(c) Act. 15.
22.

* Simile dis-
criminationis in viris
sanctimoniis
claris. In A-
thanasio ad-
mirabilis
quedā fuit
solertia, &
acononia in
Cypriano fi-
dei ardor; in
Basilio subli-
mis animus
mira comi-
tate tempe-
ratus; in
Chrysostomo
docendi stu-
dium, ambi-
tionis &
ostentationis
odium; &c.
Erasmi. Ec-
clesiast. 1. 2.
pag. 760.
2 Prose.
(a) Ephes.
4. 7.
(b) Mar.
25. 15.

chosen men of their company,
namely Barsabas and Silas,
who were chiefe among the
brethren: he meaneth that
they were knowne to be
men of speciall fidelity
and trust. And * Erasmus
noteth the like difference
of gifts in the ancient Fa-
thers of the Church. And
by these and such like ex-
amples it appeareth: that
all good men are not qua-
lified alike.

I I. Secondly, for testi-
monies of Scripture; I will
onely consider that of the
* Apostle, where he saith,
*To every one of us is given
grace according to the mea-
sure of the gift of Christ:*
and that of our Saviour
(b) in the Parable, where

it

it is said, that the Master of the house, (in whose person God Almighty is deciphered,) gave to one servant five Talents, to another two, & to another one; to every man according to his severall ability. In these passages I note three things.

1 The severall persons, to whom God conferreth his gifts : to one, and a second, and a third, to every one of them; saith our Saviour : or (as the Apostle speaketh) to every one of us, who bee Gods servants.

2 The different gifts bestowed on these persons : To one he giveth one Talent, to another two, and to another five, and to every one a measure of grace and of good

good things. 3 The proportion, that God observeth in bestowing these gifts of his: it is, saith the Apostle, *according to the measure of the gift of God.* .i. According to that measure, which God is pleased to give: (or as our Saviour speaketh) it is *according to every mans severall abilitie* .i. He giveth such and so much as hee seeth every man is fit to make use of for Gods glory, and the common good. Both proportions are just and right, and both of them should bee joyned together in this sort: God bestoweth his gifts upon men in a different kinde and measure, even according

ding as himselfe pleaseth;
and so hee pleaseth to be-
stow them, as hee seeth
men are able to use them
for the good of his Church
and the glory of his name.

These briefly bee the
proofes: by which it ap-
peareth, that as the ^a Apo-
stle saith of *Starres* in hea-
ven, though all be glori-
ous in their kind, yet that
*one starre differeth from an-
other starre in glory*: so
we may say of the Saints
upon earth, that though
all of them bee *holy* and
righteous, yet one diffe-
reth from another in
graces and goodnesse.
And so much for prooffe
and declaration of the first
point.

(a) 1 Cor.
13.41.

Obs. 2.

2 The second is, that the same man is not alike gifted with all good things. For confirmation hereof,

1 *Prooffe.*

I. My first prooffe shall bee from the Text of the Apostle, 1 Cor. 12. 4. &c. *There are diversities of gifts, but the same Spirit: and there are differences of administrations, &c. and verse 8, 9. &c. To one is given the word of wisdom, to another the word of knowledge, &c. and verse 17. If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? and verse 29. Are all Apostles? are all Prophets? &c. In these words the Apostle doth*

doth at large set downe
 the point in hand : but
 more particularly we may
 note that he declareth it
 three wayes, 1 Affirma-
 tively, whē he saith, *There
 are diversities, &c.* 2 Ne-
 gatively, when hee saith,
Are all Apostles, &c? 3 By
 way of comparison or si-
 militude, when hee saith,
 * *For as the body is one, and
 hath many members, &c.*
 and, *If the whole body were
 an eye, where were the bear-
 ing? &c.* which is, as if hee
 should say, It is in the my-
 sticall Body of Christ, as
 it is in the naturall bodie
 of a man. In the naturall
 bodie there are many
 members, and every mem-
 ber hath its severall of-
 fice,

* vers. 12.

fice, differing and distinct from other. For *the eye* hath the faculty of *seeing*, but not of hearing or smelling; and *the ear* hath the faculty of *hearing*, but not of seeing, or speaking; & *the nose* hath the faculty of *smelling*, but not of seeing, or hearing, or tasting, &c. And so in the body mysticall. i. the offices of men are different, one is a *Minister*, another is a *Magistrate*, another is a *Merchant*, & another a *Tradesman*, &c. 2 Their intellectuall gifts are different, one hath a good wit, but not so good a judgement, another hath a sound judgement, but not so ready a wit; and a third hath

hath wit and judgement, but wanteth memory and utterance. And lastly their graces of sanctification are different: one is more zealous, another is more settled, a third is more undaunted, a fourth is more freehearted, &c and every where we may see that verified which the Apostle hath said, *Every man hath his proper gift of God; one after this manner, and another after that.* I Cor. 7. 7.

II. A second prooffe may bee from experience, and examples of all ages. In Scriptures wee finde that *Rachel* was faire, but not fruitfull; and that *Leah* was fruitfull, but not faire. Genes, 29. 17, 31. And so

H

Moses

Moses was prudent, but not eloquent. Exod. 4. 10, 16. And Solomon was wise, but not chaste. 1 King. 3. 12. & 11. 1. Againe Nabal was a rich man, but hee was a foole. 1 Sam. 25. 2, 23. Iephthah was a man of valour, but hee was a bastard. Judg. 11. 1. and Naaman was a great and an honorable man, but hee was a Leper. 2 King. 5. 1. And in our dayes wee see some are rich but foolish; and some are wise, but unfortunate, and some are wittie, but unferled: and some have one gift, & some another, but no one man hath all.

These be the proofes the point will yet be more plaine, and more fit for use

use and application, if we consider the reasons, why God hath thus disposed of his gifts. And they bee these and such like.

Reason 1. One reason, why God doth thus differently distribute his gifts, may bee, because he would shew himselfe as a free *Doner*, so a wise *disposer* of all things. For if one man should have all abilities, & others few or none of any worth; or if all men should have the highest and best places, and the other gifts should lie undisposed of: the world might seeme to bee guided either by blinde fortune, or fatall necessitie; but providence and wis-

dome in fitting all things,
one for an others use,
there could none be seen.
For as the Apottle saith,
*If the whole bodie were an
eye, where were the hearing?
and if the whole were hear-
ing, where were the smell-
ing?* so if all the com-
monwealth were Kings,
where were the Sub-
jects to be governed by
them? and if the whole
Church were Bishops,
where were the Pastors,
or where the flock that
should bee fed by them?
and if all Citizens were
Aldermen, where were
the Commoners? and if
every freeman were a
Merchant; where were
the shop-keeper, and the
Shooma-

Shoomaker, and the Tay-
lor, and the Water-bea-
rer, and the Scavenger?
For there is not the mea-
nest and most despicable
of all these, but hath his
necessarie use; so that the
greatest or the wealthiest
Potentate cannot tell how
to be without them. But
now that men have their
severall offices and their
severall abilities, by which
they are fitted each for
anothers service, and all
for the beautie & benefit
of the whole frame, it is a
plaine argument, that the
hand of Divine provi-
dence had the disposing
of these things; and that
God it was, who hath
thus *Divided to every man*

H 3 severall-

*severally as he will, as the
Apostle speaketh 1 Cor.
12.11.*

Reason 2. A second reason may be, because God would have men to take notice both of their *gifts* and of their *defects*; that by the one they might learne humilitie, and by the other thankfulness. For if any man had all good parts, he would bee too proud of his perfection. And as *Nebuchadnezzar*, when he was become strong, and his greatness reached unto heaven, and his Dominion to the end of the earth: then he exalted himselfe against God, as if all his greatness had beene of his owne pro-

(4) Dan. 4.
22, 30.
Dan 5, 18,
19.

procuring : Is not this
(saith he) great Babylon,
that I have built for the
house of the kingdom, by the
might of my power; and for
the honour of my Majestie?
So, if any of us had all or
the most abilities, wee
would presently conceit,
that we had no great need
of any further help; and
that wee needed not to
pray for supply of Gods
favour, who had so much
of our owne already. A-
gaine, if any man were
destitute of all Gods Mer-
cies among his neighbors;
he would want matter to
blesse God for. But now
that God hath given unto
men a measure of good
things; and hath tempe.

red their gifts with many other defects : it is easie to see , that they are both indebted to God for that which they have, and stand in neede of his daily favour for supplying of that which they want. And consequently , this different disposing of Gods gifts, may teach us both to think *humblly* of our selves, and *thankfully* of God.

3. A third reason may bee, because God would give men occasion of *mutuall* love and charity each to other. For if one man had all things, hee would neither have neede to receive help from others, nor care to doe good unto

unto them, of whom he had no neede. But now that one man hath one abilitye, and another man another abilitye; and no man hath all, nor any man nothing: men are hereby made fit, both to do good to others, and to receive good from them back againe. This the Apostle observed in the parts of mans body: that the eye cannot say to the hand, I have no need of thee; nor the head to the feet, I have no neede of you: but that God hath so tempered the bodie together, that there should be no schisme in the body, but that the members should have the same care, one for another. 1 Cor. 12. 21, 24, 25

And so we see it is : for the eye *seeth*, not for it selfe onely, but for the whole body; and the eare *heareth*, not for it selfe, but for all the other members; and so the stomack doth *concoct* meate, and the liver makes *blood*, and the heart engenders *spirits*, and the feet *move* themselves; and each one doth his proper office, not for his owne use but for the use of all the other parts: and by this meanes every one enjoyeth all the perfections that all the rest have. And so it is in the civill bodie : The King enacteth *Laws*, constituteth *Judges*, mustereth *souldiours*; it is not for

for his owne safetie onely; but for the safetie of the whole Realme, without whose welfare he could not long enjoy his Crowne. And so the Preacher studieth the Scriptures, not onely to enforme himselfe, but to instruct others; and the Counsellor studieth the Law, not onely that hee may plead for himselfe, but more especially for his Clients, and the Shoemaker maketh shooes, and the Taylor garments, and each artificer the worke of his calling, that when they have done their worke they may disperse their own commodities abroad, and by the sale of them

them supply themselves with the commodities of other Trades, wherein they have no skill.

And hereby it appereth that there is great reason and much wisdom to be seene in this variety and difference of Gods gifts; it remaineth now only, that we make a right use of it. And it may serve us for two uses: 1. Wee may learne contentation with our owne place and gifts: and 2. We should set a due valuation of the gifts bestowed on other men, without grudging or repining.

Use 1.

I. Wee should hence learne to be contented with that place in which God hath

hath set us, and with those gifts, which God hath bestowed upon us. For if God have disposed his gifts in different manner for such good and important reasons, and more especially in such provident sort, as is most for our owne advantage; then wee have great cause to let God alone with his owne both wise and gracious dealing. This lesson is most applicable to Murmurers and impatient people, such as are discontented with their owne lot, and grumble at the welfare of others. Such were those *Zaboners* in the Gospel, who having received their full paie, yet

Mat. 20. 11

yet murmured against the Master of the house, because hee had given as much to them that wrought but one houre, as he had done to themselves; who (as they say) had borne the burden and heate of the day. And such are they in our daies, who grudge to see their equals preferred, & themselves sit still, where they were; or to see their neighbors thrive in wealth, and themselves to goe slowly forward; or to see others respected abroad, when themselves are passed by and neglected. And not unlike to these are they also, who grudge against God, because their places are meane, and their mainte-

maintenance too small for men of such parts and abilities. Such men for stilling of their querulous natures, should consider these three things.

I That they have no right to that, which they do so greedily desire. For all things are Gods, and he may dispose them at his pleasure. *The earth is the Lords, and the fulnesse thereof.* Psalm. 24. 1. *Every beast of the forest is his, and the castell, that be upon a thousand hills.* Plah. 50. 10. *The silver is mine, and the gold is mine, saith the Lord of hosts.* Hagg. 2. 8. And, *Thine* (saith David) *O Lord, is the greatnesse, and the power, and the glorie, and the*
victoria

victorie and the Majestie:
 for all that is in the heavens
 and in the earth ^{is} thine:
 thine is the kingdome, O
 Lord, and thou art exalted
 as head above all. 1 Chron.
 29. 11. And if all be Gods,
 why doth man laie claime
 to any thing, as his due?
 Or, if nothing bee due to
 him, why should hee
 grudge for want of that,
 whereto he hath no right?
 Sure it was a reasonable
 speech of the good-man
 of the house, when he an-
 swered the grumbling
 Labourer, *is it not lawfull
 for me to doe what I will
 with mine owne?* Mar. 20.
 15. And so if any of us
 shall murmure, because
 others are advanced to
 offices,

offices, when we sit still in our place below; God may answer us with the like reason, *Is it not lawfull for mee to doe what I will with mine owne preferments?* And if any grumble, because others grow rich, when themselves remaine poore; God may answer them, *Is it not lawfull for me to doe what I will with mine owne riches?* And if againe they shal grudge, because others are esteemed and themselves are neglected, hee may answer, *Is it not lawfull for mee to doe what I will with mine owne honours?* And finally, if our present state content us not, but that wee grumble for more, then

then God hath thought good to give; he may still reply, (and the answer is full of equitie and reason)

Friend, I doe thee no wrong: may not I doe what I will with mine owne? And sure every man would think him a proud & presumptuous Begger, that should prescribe to his Benefactor, what and how much hee should bestow upon him. And therefore if any should grudge, because he hath no more, God may challenge him as an Incrocher upon his right.

2 Malecontents should consider, that the things which they have, how small soever they seeme,
are

are the *free gifts* of Gods mercy; the least whereof themselves did no way deserve, and for everie one of them they owe praises and thanksgiving. For *what hast thou* (saith the Apostle) *that thou hast not received?* 1 Cor. 4.7. and David when hee and his people had given liberally to the building of God house, *All things* (saith he) *come of thee, O Lord, and of thine owne have we given thee.* 1 Chron. 29. 14. And if all the good things, w^{ch} we have already, bee the gifts of Gods free bountie; then in all reason wee should rather give thanks for what we have, thē grudge for that which

which wee want. With this consideration *Moses* repressed the murmuring of *Korab* and his company, Seemeth it but a small thing unto you, that the God of *Israel* hath separated you from the Congregation of *Israel*, to bring you neare unto himselfe, to doe the service of the Tabernacle of the Lord, and to stand before the Congregation, to minister unto them? And hee hath brought thee neare unto him, and all thy bretheren, the sons of *Levi* with thee: and seeke yee the Priesthood also? Numb. 16. 9, 10. And so, if any shall murmur for want of greater preferment, I may say unto them in the phrase of *Moses*,
 God

God hath done well for you already : he hath put you into a calling among his people, in which yee may live like honest men, and by serving God therein may obtaine eternall life. *Is this but a small thing?* will nothing content you, unlesse you may be Counsellors, or Barons, or Justices, or some great Commanders ? And if any grudge for want of greater wealth, I may say, God hath given you competent meanes, ye want not bread and water to feed you, nor clothes to hide your shame. And *think ye: this but a small thing?* will nothing content you, unlesse yee may have a Gentle-

Gentlemans Lands, or an Aldermans wealth? And againe, if any shall repine, for want of more health and strength of body; I may tell them, God hath given you your life, and preserved you many daies, and continued unto you your senses and memories. And *seemeth this but a small thing?* will nothing please you, unless ye may have the strength of a souldier? And the like may bee said of all other the like cases: so that if any grudge for want of greater or better gifts, God may challenge him, as a neglecter of greater mercies then hee is any way worthy of.

3 Such men should consider that God bestoweth his blessings, as with great difference, so with much wiledome and mercy. And 1. with much wiledome, because he so ordereth them, as that each one serveth for the good of another; so that it is far better there should be some *Artificers*, and some *Labourers*, and some *Servants*, then that all should be *Gentlemen*, or Officers of State. And 2. in great mercie, because hee hath not onely given us the use of other mens gifts, but also because hee doth fit us with those gifts for our selves, which are most convenient for our condition.

tion. Wee reade of the great householder (and this householder is the Lord of heaven :) that having called for his servants, that he might deliver to them his goods to trade with; he gave to ~~one~~ *five talents*, and to another *two*, and to another *one*, and to everyone according to his *severall ability* Mat. 25. 15. w^{ch} speech implyeth thus much, that he that received *one talent*, was not able to imploy two to his Masters profit; and hee that received *two*, was not able to deale with five: for every one had his measure according to his ability. And the meaning of this parable is to teach us, that God dealeth

dealeth to with us in disposing of his gifts. Hee storeth his servants with gifts according as hee seeth they are fitted to use them. For example, Hee giveth to some men, *great wealth* and much riches, as hee did to *Abraham* and *Job*; and to others *much honour* and authoritie, as he did to *Ioseph* and *Daniel*; and to others *much strength* and valour, as hee did to *Sampson* and *Iephtah*. And this he did in great wisdom and mercy, because hee saw these men were fit to doe good with these gifts; as namely *Job* with his wealth, fed the poore, clothed the naked, made the widowes heart

Job 19. 13.
13, 15, 16.
& 31. 16,
17, 19. 20.

I to

(a) Gen. 41

36. 57.

— 47. 25.

— 50. 20.

(b) Iudg. 15

18.

to rejoyce, &c. And (a) *Ioseph* by his authoritie was a meanes to *save much people alive*. And (b) *Sampson* by his great strength wrought *great deliverance* for Israel. And so now a dayes when God giveth wealth, and honours, and strength unto men; we may well suppose, that he had made those men able to use these gifts to good purpose, saving that men out of their corrupt hearts doe many times pervert the right use of Gods gifts. And so on the contrary, God giveth to some men but little wealth; and hee hath reason for it, because if they had much they would abuse it to pride

pride or to oppression, or to hinder themselves in holy duties. To others he giveth a low or a meane place among their Neighbours, and it is, because if they had a place of authority, they would abuse it, either to serve great mens turnes, or to oppresse poore men in their causes; or to do injustice to their Neighbours. And to others God giveth a weake constitution, and a sickly body; and it is, because if they had greater strength, they might abuse it to intemperancy, or unclean lusts; or would take occasion by it to grow presumptuous of long life, & carelesse of heaven and

salvation, or to challenge the field upon everie idle quarrell. Now, if in such case God deny us these things of the world, because he meaneth us more good by the want of them, then we could have had by their use : then we have great cause to blesse God, as for giving the other good things which we doe enjoy, so for denying us these seeming good things, which we did desire. Thus *David* did, *It is good for me* (saith he) *that I have beene afflicted, that I might learne thy statutes.* Psal. 119. 71. and so should every one of us think and say; It is good for mee, that I am a private

vate man, that so I may
serve God and bee free
from the tentations of
greater places; and, It is
good for me that I have
a *meane estate*, that so I
may serve God without
the cares and distractions
that great riches do bring
with them. And, It is
good for me that I have a
sickly body, that so I may
remember mine end, and
prepare for my departing
out of the world. And so
in all other-cases: if wee
do not neglect our owne
mercies, that state is best
for us, which God doth
allot unto us: and if our
provision had been better
in the world, our condi-
tion might have beene

worse toward God.

Thus much for the first use of these Doctrines.

Use 2.

2 The second is; Wee may learne hence how to price and esteem the gifts of other men; namely that wee acknowledge their due worth and value, wheresoever, or in whomsoever wee finde them.

For if God do distribute his gifts in such manner, and with such wisdom as hath been shewed; then either to deny them, where they are, or to debase them below their worth, were no better then to thwart God in an especiall worke of his providence and wisdom. This, as also what our duty

is

is herein, wee may learne
by *S. Peter*. He, when the
Jews, out of their zeale
to their own Nation, con-
tended with him for that he
had conversed with *Corne-
lius* & his cōpany, saying;
*Thou wentest into men un-
circumcised, and didst eat
with them: Peter* made this
apologie for himselfe,
That God by a vision and
a voyce from heaven had
taught him, that himselfe
had cleansed those men, &
that *Peter* therefore should
not esteeme them as pollu-
ted and uncleane; and that
for further prooffe hereof
he had poured on them the
Holy Ghost, as hee had done
upon the Apostles in the be-
ginning: and then he ad-

deth, Forasmuch then, as God gave them the like gifts, as he did unto us, who believed on the Lord Iesus Christ; what was I, that I could withstand God? Acts. 11. 17. In this passage wee may note three things. (1) That God had shewed extraordinarie mercy to these Pagans. They were aliens from the Commonwealth of Israel, and strangers to the Covenant of grace; and yet God had now equalled them to the best of his servants: hee gave them the like gift of the holy Ghost, as he had done to his Apostles. (2) That S. Peter seeing this gracious gift of God toward them, acknowledged

ledged them for his brethren, partakers of the same grace; though this were a disparagement to his owne Nation, whose glorie it was to bee Gods peculiar people. (3) That if S. Peter had done otherwise, if hee had still accounted them *Aliens*, and forborne their companie, as *Infidels*, and denied them baptisme, the scale of Gods covenant, in so doing hee had *withstood* God. And the like should be our resolution also. If God have given any gifts or graces to any of our neighbours; whosoever the men, or whatsoever the gifts bee, though they breede us prejudice in

our credit, or in our estate, or in our preferment; yet if we sleight, or debase, or denie them, we do, what in us lieth, oppose & *withstand* God in his gracious proceedings. And therefore, as it is said of those Jews, who at first contended with *Peter*; that when they had heard his defense, *they held their peace, and glorified God* for his mercy to the Gentiles; so should wee doe. If it do appeare, that God hath enabled any, though one of our inferiors, with some eminent gifts; wee should cease grudging; wee should rather glorifie God for his mercy toward thē. A dutie, which
if

if it were well learned by us all, it would preserve our neighbors frō wrong, and our selves from sinne. And that wee may both learne and performe it the better, I commend both to you and my selfe these three rules following.

I rule. If God have bestowed any singular blessing on any of our brethren, though the height hercof may over-shadow us; yet we should readily acknowledge it, to Gods glory who gave it, and to the praise of them that do enjoy it. Thus the people of the Jews did in our Saviours time. For when they saw Christ to heale a

Palsey

Palsy man by his bare word, they marvelled, and glorified God, who had given such power unto men. Matt. 9. 8. and Matth. 15. 31. when the multitude saw the dumb to speake, the maimed to bee whole, the lame to walke, and the blinde to see, they glorified the God of Israel. And in the Christian Church, when the Disciples heard, that Saul of a persecutor was become a Preacher, they glorified God in him. Gal. 1. ult. and Gal. 2. 9. when the Apostles, Peter and James and Iohn perceived the grace that was given to Paul after his conversion, they, though this might obscure their owne glory, yet gave him
the

the right hand of fellowship,
& joyne with him in the
worke of the Ministerie.
And so should we doe al-
so. If wee know of any
man, who out of his lear-
ning and depth of know-
ledge is able to unfold
obscure points in Divini-
tie; wee should acknow-
ledge his gifts and praise
God, who hath given such
a gift unto men. And if we
meete with another, who
though he have no deepe
learning, yet hath a readie
tongue and can apply
Scriptures to the stirring
of the conscience; wee
should acknowledge that
gift, where we finde it,
and give God the praise
for bestowing such gifts
upon

upon men. And if we happen upō a third who hath a ready wit to take the present occasion of doing good, or a steedie memorie, that can readily recount what he hath heard or read; wee should acknowledge his happines that hath it, and praise Gods bounty that did give it. And so, if wee see a Magistrate, who hath wisdom to discern the truth, and conscience to judge aright; or if wee meete with an Artificer that is pregnant in his Art, or any professor that hath skil in his profession: wee must not denie or diminish Gods blessings in them, for feare lest they dispa-

disparage us; but rather
blesse God who hath gi-
ven such gifts unto men.

And this indeed is our
dutie : but what is our
practice? Surely ~~Moses &~~
Aaron were appointed by
God to be Governors to
his people; the one for or-
dering the Church, the
other for governing the
Commonwealth, & both
for the safe leading of the
people into the promised
Land : but *Korah* and his
Companie grudged them
this preeminence. *Moses*
and *Aaron*, said they, *ye take*
too much upon you: all the Cō-
gregation is holy, as well as
ye. Num. 16. 3. And so in
our daies, some will ac-
knowledge no Bishop in
the

the Church, nor scarce any King in the Commonwealth; but, as if they were men that had no master, they reproach the one, and contemne the other. But if wee descend lower, *Jacob* obtained a better blessing then his brother had, and *Esau* hated him for it. *David* had more honour given him, then *Saul* had, and *Saul* eyed him and envied him for it. And *Ioseph* was more favoured of his father, then his other brethren were, and they maligne him, and stripped off his coate, and sold him into *Ægypt*. Nay, (which is yet more, and more wicked) *Abel* offered

red

red a more excellent sacrifice
then Cain did, and was bet-
ter accepted then he was;
and therefore Cain hang-
ed downe the head, and
was wroth with his bro-
ther, and in the end mur-
dered him. And where-
fore slew he him? saith S.
Iohn: and he answereth the
question with his owne
words, *because his owne
workes were evill, and his
brothers righteous.* 1 Io. 3.
12. And so is it among
us. The Courtier envieth
his fellow, if hee stepp in-
to an office sooner then
himselſe. The Citizen
envieth his neighbour if
by good husbandrie hee
grow richer thē himselſe.
The Rich man envieth
those

those of his owne rank,
if they bee more liberall
and free-hearted then
himselſe, yea & the Pari-
ſhioner envieth his or her
pew-fellow, if they be
taken up to an higher
Seate then theſelves. And
(which exceedeth in im-
pietie & ſin) the profane
man hateth every man
about him, if hee be more
charitable in doing good,
or more conſcionable in
catechizing of his childrē,
or more conſtant in ho-
ly duties with his familie.
And why, but becauſe *his
owne workes are evill, and
his neighbours good?* And
what then may we ſay of
ſuch men, but that if God
be good in beſtowing his
gifts

gifts, these men are wicked that maligne and debase them? Our rule is, If any man excell in any gift, in sharpnesse of wit, in readinesse of speech, in uprightnesse of life &c; wee should blesse God, who hath bestowed such a gift on one of our brethren, the benefit whereof may redound to our selves also.

2 A second rule is, If we see any, though otherwise much our inferiour, yet that he is gifted in some one kinde better then our selves; we should acknowledge him therein to be our *superiour*, because God hath pleased to make him so; and not disdaine

disdaine to receive help from him in that wherein he is above us. Thus *Apollos* did, of whom *S. Luke* relateth thus; *A certaine Jew named Apollos, an eloquent man and mighty in the Scriptures, came to Ephesus. This man was instructed in the way of the Lord, and being fervent in the Spirit, he spake and taught diligently the things of the Lord, knowing onely the baptisme of Iohn. And he began to speake boldly in the Synagogue: whom when Aquila & Priscilla had heard, they tooke him unto them, and expounded unto him the waie of God more perfectly. Act. 18. 24, 25, 26. In this passage we may consider*

sider (1) the facultie or
abilitie of this man, Hee
was an eloquent man, might-
ty in the Scriptures, fervent
in the Spirit, and one that
taught Christ diligently
and boldly: great blessings
and principall gifts of
God. (2) Wee may consi-
der his defect, notwith-
standing these great gifts:
He knew onely the Baptisme
of Iohn. i. he had not beene
taught, nor did know
more of Christ, than what
Iohn B. was woont to teach
them that came to his bap-
tisme: and that was but a
little in comparison ei-
ther of that which Christ
himselfe did teach while
hee was on the Earth, or
which the holy Ghost had
infused

infused into the Beleevers, after Christs Ascension into heaven: so that *Aquila* and *Priscilla*; a plaine couple of Christians, brought up at an handicraft; knew more of the grounds of Christianitie, then this learned man did. *Apollos* was otherwise of farre better parts; yet in this point hee came short of an Artificer and his wife. (3) We may note the behaviour of these good people in this case. *Apollos* joyned himselfe to *Aquila* and *Priscilla*, and they expounded unto him the way of God more perfectly. Though hee were a learned Divine, yet hee scorned not to learne more

more from them that
were much short of his
learning. And so should
wee doe. The deepe
Scholar should not dis-
daine the plaine Preacher:
but rather learne of him,
if he can apply a Scripture
better then himselfe. And
the popular Preacher that
carieth multitudes after
him, should not maligne
the better learned, but
rather learne of him, if he
can dispute more solidely
then himselfe. And the
rich Citizen and the great
Merchant, may not con-
temne the direction of
their poore neighbor, but
learne frō him, if he have
more skill in some cases
then they, which be his su-
periours,

perious, have.

And this is our dutie in this case : I would I might say that so is our practice also. But *Solomon*, telleth us, that when a City was besieged, without strength to hold out, a poore man by his wisdome delivered the Citie; but withall that there was none that remembred the poore man; and then he addeth further, as a daily experiment, that *the poore mans wisdome is despised, and his words are not heard.* Eccles 9.15,16. implying hereby that the poore mans wisdome, is not only forgotten, when he hath done good by it; but that it is neglected also, when he

he giveth good counsell
for the present occasion.
And so we finde in the
Gospel, that Christs
doctrine was contemned,
because his parentage was
meane. *Luke 4. 22, 24.*
And just so it is now a
daies: many a mans good
counsell is despised, be-
cause himselfe is of meane
place; and despicable con-
dition. And in this respect
wee have just cause to
blame many men, but
their pride is intolerable,
who think they may re-
proch their Reverend fa-
thers, because God is *no*
Acceptor of persons; and yet
despise their brethren, be-
cause they are somewhat
younger in yeares, though

no whit their inferiour in gifts. Our rule is, that though a man be otherwise our inferiour, yet if he have some one ability in which we come short of him; we should therein acknowledge him to be our better, and not scorn to make use of his gifts for our owne good.

3 A third rule is, If any man bee much our inferiour either in calling or in graces; yet we may not despise his meanenesse, because of our greater and better endowments. For if God in wisdom did see it fit, and in mercy hath so appointed it for the cōmon good, that one should have both a lower place,

place, and some meaner gifts, and another should have both an higher calling, and better endowments: it will be our wisdom; I am sure, it is our dutie; to acknowledge Gods providence and goodnesse, as well in the meaner, as in the greater and more honourable callings. My meaning is not; that the labourer should be equalled with the Master-workemā, nor the serving man with his Lord or master, nor the artificer with the Merchāt, nor the Commoner with the Alderman. No; God (as I said before) hath made a difference, and set a distance betweene them:

and farre be it from mee,
to breake downe Gods
pale and partition wall.
I wish that every one
may enjoy the eminēcie,
that God hath bestowed
upon him : but I say with
all, that the poorest hath
his station and his place
among his neighbours,
which because God hath
invested him into, men
may not without sinne
thrust him out of it. For
example, the poorest
man that is, hath three
prerogatives given him
from God. 1 God hath
made him a man, endued
with a reasonable soule,
and portraied out after
Gods owne Image; and
wee may not denie him
a right

a right in those things, which belong to life and livelihood, and are due to the nature of mankinde. Secōdly, God hath made him a Christian, and hath imparted unto him the merits and the redemption of Jesus Christ : and wee may not denie unto him a right to the word and to the Sacraments & to any meanes tending to salvation. Thirdly, God hath made him a member of the Commonwealth, and hath appointed him a Calling, in which he may doe service for the common good : & wee may not denie him the protection of laws, & the right of a subject. And

K 3 there.

therefore if wee despise any such man, as if he were no-body, and stood onely for a Cypher in the account; wee shall thereby dishonour God, who with much wisedome, and in great mercy, hath appointed him to be what he is. To this purpose *Solomon* saith, *He that mocketh the poore, reproacheth him that made him*, Prov. 17.5. He meaneth, that if any man contemne the poore, because hee is poore, or of low degree, the reproach cast against the creature, lighteth upon the Creator, who hath made him to be such. And so, and by the same reason I may say, If any man contemne a
plaine

plaine Christian, because
he is not quick-witted; or
an honest meaning man,
because he is not hot-spi-
rited; or a countrey bred
man, because he is not ci-
vilized; or a Citizen, be-
cause he is not of a Gen-
tle race; or an Artificer,
because hee is not in place
of command; or a Day-
labourer, because he is not
free of the Citie, &c. eve-
ry such scorner of his
poore neighbour, reproa-
cheth God himself, whose
good pleasure it is, as well
that some should bee in
meane places, as that o-
ther should have higher;
and all for the good of the
Church, and the honour
of the Almighty. And

from hence it is, that *Iob* saith, that hee *disprised not the cause of his man-servant, nor of his maid servant, whē they contended with him.* *Iob 31. 13.* And ver. 15. he giveth a reason for it. *For (saith he) did not hee that made me in the wombe, make him ? and did not hee fashion us in the wombe ?* And in like sort should wee say and doe. We may despise no mans place or calling; as long as it is of Gods making. But if wee have to deale with a servant, or the poorest boy about the streets; we must acknowledge him not onely a creature, whom God hath endued with an immortal soule; nor onely respect

respect him as a Christian,
whō God hath appointed
to be heire of eternall life;
but also as a mēber of the
cōmon-wealth or church,
who in his place may doe
service for the common
good. And consequently
we may deny no man the
right, that belongeth to
such a place and calling:

And this againe is our
dutie; but where is our
practice answerable ther-
unto? Surely *Ahab* thought
Naboth unworthy of so
good a vine-yard, as
might bee fit to make a
Kings garden. And there-
fore hee and his Queene
turned *Naboth* out of his
inheritance, nay took him
away out of the world,

K 5 that

that they might enjoy his possessions. And so now a daies, there be men, that think lands and inheritances to be too good for an Hospitall; and Lordships and Honors not to be fit for a cōpany of Students: & what (say they) should *Almesmen* do with such dignities, as may better beseeeme a Lord or a Gentleman? And so they do, at least they would, turne them out of their inheritances to feed upon the bare Common. Againe, the Prophets cōplaine of the Judges of their time, that they did not judge, no, not the cause of the fatherlesse, and the widow. And so among us, if a poore neighbour should

should have a controversie with a rich merchant, or a shop-keeper with an Alderman, or a common subject with a Lord or a Privie Counsellor; yee would easily ghesse which way the ballance would be swayed. It is seldome seen, but that the greatnes of the person weigheth down the goodnes of the cause; and the poore man is not permitted to enjoy the benefit of the Law, & the libertie of the Land, where he liveth. Againe, *Nathan* telleth *David* in a parabolicall resemblance, that a *Rich man* tooke away, the onely *lamb* which a *poore man* had; that there with he might give entertain-

tainment to his friend. But in our daies wee finde it in reall performance, that Great men do not seldome take away the poore mans right, to defraie their owne charges. Nay, our age proceedeth yet further in this impietie. It may be seene in moe Parishes then one, that Great men think their poore neighbours unworthy of any seate in the Church; and thrust them out of their fathers house, that theselves may be placed alone in the chiefeest roomes: a parallel example whereto I have not yet found either in Scriptures, or in humane stories; and I pray God

God, it may spread no further, thē to the distempered people of this corrupt age. But howsoever, our rule is; If God have given us superioritie or eminēcie above others, we may enjoy it, with Gods good will and liking: but so as that wee forget not, that our poorest neighbours are men, are Christians, are mēbers of the civil Body: and therefore wee cannot without wronging of men, and dishonoring of God, denie them those privileges, which belong to such places. And thus much for the first Note, and the two points of doctrine arising from it.

Secondly,

2 Note.

Secondly, I note, that though *Peter* and *John* had their severall gifts, and each not a little differing from other; yet they quarrelled not one the other, nor did one seeke to out-vie and obscure his fellow; but like friends, with one heart and minde, they went out together, they ranne both together, and both of them came to the sepulchre, and looked in, and beheld what had happened; and having done what they came for; they departed, like loving friends to their own home. By all which it appeareth, that though they had differing gifts, yet they had

had agreeing mindes; and
did joyne together in see-
king after Christ. And
hence the Observation is,
that

Good Christians and *Olj.3.*
true disciples of Christ
must not breake the unity
of the Spirit, for any di-
versitie of gifts. Or more
briefely thus; Differēce of
gifts should not breed in
us distraction of minds.

The proofes that I
will bring for further
confirmation of this
point, are of two sorts:
1 such as conclude the
point in the generall ex-
tent: and 2 such as prove
it by severall and particu-
lar instances:

I. And first for gene- *3 Proofs.*
rall

rall proofes, wee have a plaine place in the Apostle, 1 Cor. 12. 24, 25. The words are; *God hath tempered the body together, having given more abundant honour to that part, which lacked; that there should be no schisme in the body, but that the members should have the same care one for another.* In these words we may note three things for our purpose. (1) Gods workmanship in framing the naturall body, he hath tempered it together, saith the Apostle: hee meaneth that as God hath made severall parts, each of which hath its different office, so hee hath fitted and (if I may
so

so speake) hath sodered
thē together in such sort,
as every one doth serve
for the use and benefit of
another. (2) Gods wise-
dome in framing this
temper; & that is, he hath
so tempered it, that hee
hath given the more abun-
dant honour to that part
which lacked .i. whereas
some parts were of mea-
ner use, or lesse comely
feature, he hath withall
graced them with some
other priviledge, that
may procure them as
much honour. For ex-
ample, If any part be noy-
some and unseemely to
looke on, he hath set that
in such a corner, as where
it may bee hid and remo-
ved

ved from the senses. And if any part bee made to serve for a base or meane office, he hath made it to bee of so much the more necessary use : so that a man may better spare an eye, or an hand or an eare, the the smallest *sinks-hole*, by which the filth of the body is purged. Thus God shewed great wisdom, in tempering the whole body with some proportionable respects, that might commend it. Thirdly, we may note the end of this temperance: and that, as it is set downe in the Text, is twofold. 1 Negative, that there should be *no schisme* or no disagreement among the members.

members. And : affirmative, that the *members* should have the same care one for another. Now (to make application of this long discourse to our purpose) we must not think, that whē the Apostle doth thus particularly set down the nature of mans body, with the severall offices & uses belonging unto it, that hee meant to read us an *Anatomic* lecture, or to teach us principles of Philosophie; as *Aristotle* when he wrote *de partibus animalium* : but that by a comparison from the naturall body of man, he meant to teach Divinitie lessons concerning the Mysticall body of Christ; as may
and

and doth appeare by the direct scope and intendment of this Chapter. And if thus we understand the text (and so in all reason wee must;) then wee have this Doctrine from it, that in the mysticall body which is the Church, severall men have their severall gifts and their distinct functions, yet so tempered and fitted together; as that there neede not, nor there ought not to bee any schisme or discord among men, because of their divers and disagreeing gifts. Nay rather, the difference of gifts is a good reason to establish the agreement of their mindes: because every one ha-

having use of another, and benefit from the gifts of another; all should have a joynt care to uphold and preserve each other. And so in conclusion, diversitie of gifts is so farre from causing of distraction, that it ought in all reason, to breed unity of affections. And this for the first kinde of proofes.

II. My second is from instances of such differences in mens gifts, as many times doe, but never should, cause any distraction of minde. And these differences, (so farre, as I can observe them) are especially three. 1 difference of knowledge, and (which followeth thereupon

2 Proofes.

upon) difference of opinions: 2 difference in Christian vertues: and 3 difference in growth and in degrees of grace.

I. The first is *Difference in knowledge* and in opinions: for God doth not give a like measure of knowledge unto all men. Some are *Babes*, and have need to bee fed with milk, and others are grown men, and can digest stronger meate: as the Apostle distinguisheth *Hebr. 5. 12. 13, 14.* And his meaning is, that some Christians were so unskilfull in the Christian faith, that they had neede to be taught their first principles; and others were so well grounded

grounded, that they could understand deepe and dark Myſteries. Beſides; among men, who are equall in habituall ſkill, yet God ſometime revealeth a truth to one, which hee imparteth not unto another: and hence it happeneth, that though mens habituall knowledge may bee alike, yet they are not equall in the actuall apprehenſion of ſome truths. And by reaſon of this difference in mens knowledge, there groweth a difference in their opinions alſo; as the Apoſtle obſerved it in his owne time, that thoſe who were ſtrong in the faith, i. who knew their
Chriſti-

Christian libertie, and what it imported; these beleev'd that they might lawfully eate of such meates as Moses had forbidden: but they who were weak in the faith, and did not fully understand the freedom that Christ had obtained for us; these did content themselves to eate herbs, rather then to touch any thing, which the Law did not allow, as appeareth in the Apostles Text *Rom. 14. 2. &c.* These and such differences in opinion, as these be, there are many times found among the best and best learned of Gods servants. And these differences in opinion, do many times breede

breede discord in affection, & cause endlesse strife among men of the same Church; each side striving more for victorie then for truth, and neyther side enduring his company; who crosseth them in the least fancy. But the Apostles rule is to the contrary; *Let not him that eateth, despise him that eateth not; and let not him that eateth not, judge him that eateth.* Rom. 14.3. In which words it is worth our noting, to see, how the Apostle doth fit his lessons or rules to the condition of the differing and dissenting parties. For he that eateth in the Apostles phrase, is such a one, as be-

L ing

ing well instructed in the use of his Christian liber- tie, was well assured that he might lawfully eate of things forbidden by the Law, because Christ had freed him from that legall bondage. Now such a man, so well grounded in the rules of faith, would be apt to despise others, who knew not so much, and to esteeme them as shallow and soft-witted men. And therefore the Apostle fitteth him with this lesson, *Let not him that eateth despise him that eateth not.* Contrariwise, he that did think himsele tyed to observe *Moses* his Law, and therefore out of tenderneſſe of conſcience

and

and for feare of offending God, did abstaine from the prohibited meates: this man would be apt to censure others, who did eate of those meates, as Libertines and loose livers, and men of large consciences. And therefore the Apostle fitteth him with an answerable lesson, *Let not him that eateth not, judge him that eateth.* So in conclusion, though the one side had the truth, yet the Apostle will permit neither side to quarrell or censure the other for differences in opinion. And the like rule the same Apostle giveth us, *Philip. 3. 15. Let as many, as be perfect, be thus minded: and if*

in any thing yee be otherwise minded, God shall reveile it unto you. Neverthelesse, whereto we have attained, let us walk by the same rule, let us minde the same thing. In which words I note two things: (1) That the Apostle voucheth the truth of his doctrine to be such, as that no well grounded Christian can denie it to be true; *Let as many, as be perfect, be thus minded.* (2) Hee directeth us what to do; in case any man do dissent from us in this truth: and that is first to expect till God do enlighten him & shew him his error: and secondly, to keepe friendship and communion with him, & to

to joyne with him in serving God according to those common truths wherein both sides agree. This is the Apostles charitable and peaceable advise, in case that men, agreeing with us in the maine grounds of faith, do dissent from us in some other opinions. Which rule of charitie, if it were followed in these quarrelling dayes, the peace of the Church would not be so rent in pieces, as each day it is by factious and censorious spirits. But yee my Brethren, that ye may love peace the better, consider, I pray you, that the Apostle permitteth not them, who have the truth

on their side, to breake the *bond of peace*, no, nor with them, whom they know to be in an error. And how much more unsufferable then is it, if they who are erroneous in their opinions, and idle in their proofes; be with all both obstinate and censorious? And yet usually so it is. For we finde, that the Egyptians were scrupulous of *eating with the Hebrews*, when the Hebrews, for ought wee reade, were not afraid of eating with them, Gen. 43.32. And ^a the Scribes and Pharises excommunicated Christ, & all that acknowledged him to be the Messias. But ^b our Lord

(a) Iohn. 9.
22, 23 and
12. 42. and
16. 2.

b Matt. 23
2, 8.

Lord acknowledged the Scribes and Pharises, though corrupt Teachers, yet to sit in Moses his chaire, and to bee lawfull pastors of the Church, whom men were bound to obey. And in after-times, the Donatists were so fierce and violent against the Catholiks, that they would not allow them to be a Church, or to have any true baptisme: & therefore, if any one fell from the Catholiks, to the Donatists side, they baptiz'd him over againe, as if his former baptisme

*c. In heresim
sobisimam
tarent, tan-
quam Eccle-
sia christide
toto terrarū
orbe perie-
rit, ubi su-
tura pro-
missa est: ut
que in afri-
ca & Do-*

nati parte remansit. — Audemus baptizare Catho-
licos, ubi se amplius hereticon esse firmavit: quum
Ecclesie Catholice uero se placuit, nec ulla he-
reticon baptisma commune rescindere. Aug. de heres.
cap. 69.

were

were nothing worth. But the Catholiks acknowledged the Donatists, though heretickes, yet to have a Church in which true *baptisme* was administered. And ^d when the Catholiks offered them a *quiet* and Christian *Conference*, they insolently rejected them, as unworthy to be talked with. Yea and when the ^e Catholiks called them *Brethren*, they scornfully refused the name of brotherhood at their hands. In all which who doth not see, that pride and error did still

d Quid vobis vultis faciamus, qui quando vobis dicimus, ut causam nostram & vestram patienter audiat, non vestis nisi superbire & insultare?

Aug. epist. 186. ad Donatistas pag. 257. C & ibid. pag. 258. G

Vestri Episcopi convenerunt à nobis, nunquam nobiscum pacifice conferre voluerunt, quasi sugentes cum peccatoribus loqui. e V. Optatum adv. Parmen. lib. 1 in principio: & August. in Psal. 32 Conc. 1. pag. 81 & cont. Gaudenc. l. 1. c. 11. p. 243. C.

goe together; and that the true beleevers shewed charitie toward their Adversaries, when the enemies of Gods truth were implacable and peevish, and would accept no termes of pacification and concord? And just so is the case now a daies betwene us and our Adversaries in religion.

For first, they of the Roman Church do condemne us for miscreants and Castawaies; and allow us no place neither in heaven nor in the church: but we, as the true Catholiks were woont to doe, grant thē to be a Church, though it be a *bad* one; and confesse that in that

L 5 Church

* See the learned and
swore of
R.B. to
Fathers re-
lation of
his third
Conference
p. 2. 67, 68,
69.

(a) *Tunc esse
dixit fra-
tres nostri, si
desidera-
re, Pater
noster. Aug.
in Psal. 31.
et c. 10. 1.
p. 12. S. 1. A.
(b) *Sunt si-
ne dubio
fratres. quia
vis non boni
Operat ad
Parmé. l. 1
in princ.
fol. 1.**

Church there is *a possibi-
lity to be saved, though it
be with *difficulty* & much
danger. They againe cast
out our name as abomi-
nable and unworthie their
naming : but wee say
of them as S. *Augustin*
did of the Donatists, We
will *not cease to call them
brethren, as long as they do
not cease to say, Our Father.
And as *Optatus* said of
those heretikes, so we say
of these, *They be our bre-
thren, though they be bad
ones. But what? And
do we hereby give any
such advantage to the Ad-
versaries, as that either
our brethren at home
should blame us for our
lenitie, or our enemies
abroad

abroad should glorie in our testimonie? Surely, all the advantage, that the Romanists gaine by this, is the same, that the Egyptians had against the Hebrews, and the Jews against Christ, & the Donatists against the Orthodox Church. And if they will glory herein, they shall glorie in their pride, which wise men will say, is all one as to glorie in their shame. As for us, we hold it more honor, to glorie in our Masters livery, which is to shew charitie towards all that professe his name. But yet somewhat to mitigate their pride, we tell them further that if any of them
be

(c) Iohn.
13.35.

be saved, it is by vertue of that common truth wherein they agree with us, it is not by that peculiar faith, which they hold of their owne And if they will renounce those errors, which they have mingled with this truth, their faith will bee the more pure, & their saluatiō not so doubtfull. Howsoever, we are still resolved to keep the Apostles rule, which is, *(d) to follow the truth in love*: that is, so to defend the truth as that we do not breake the bond of peace, where wee have any meanes to keepe it.

Secondly our unkinde brethren of the *German Churches*, though they agree

(d) Ephe.
4.15.

agree with us in the maine points of faith, yet doe scornefully reject our desire of their friendship and brother-hood. (e) *Luther* began with bitter invectives against *Calvin* & his fellows; but (f) *Calvin* did give so much respect to *Luther*, as that beside the esteeme of his gifts, hee was wont to say of him, *Although Luther should call me Devill, yet will I do him the honour to acknowledge him for an excellent servant of God.* Thus these two Chieftaines began; and their followers continued to treade in their Leaders steps. In the conference at Mompelgart (where *Beza*, *Musculus*, and

(e) *Audio Lutherum cum atrocitate, non tam vocat quam in nos o. nos prorupisse. Calvin ad Bullinger Epist. 37.*

(f) *Sæpe dicere solitus fu, Etiã me Diabolũ vocaret, me tamen hoc est honoris habitaculum, ut insignẽ Dei servum agnoscam. Calvin. ibi*

(c) *Rogatus* ut
Beza cum
 suis in my-
 stis pro fa-
 tribus ag-
 noscant &
 dext. in fra-
 ternita. is ip-
 si prorigere
 rebat, Col
 1. 19. Mom-
 pel. in fine
 pag. 566.
 v. 8. Oli-
 and Cen-
 tur. 1. 6. l. 2.
 c 10. pag.
 176.
 (h) — *cor*
 pro fratri-
 bus agnos-
 cere non
 possent.
 ibid. pag.
 567.

and others did appeare
 for the French Church,
 and *Iacobus Andrea* and
Lucas Osiander with their
 Associates for the other
 side) whē after some time
 spent in disputation, the
 differences betweene thē
 could not bee accorded;
Beza desired of the Di-
 vines of Wittenberg, that
 they would acknowledge him
 and his fellow Ministers for
 their Brethren, and would
 give them the right hands
 of brotherhood; the other
 Divines made them a
 churli h and uncharitable
 answer, ^a that they could
 not acknowledge them for
 their brethren. And in after
 times, others of each side,
 have shewed the like tem-

per :

per : as whosoever shall
desire to see, may besides
others, reade the con-
trarie writings of ^b *Paralus*
on the one side, and ^c *Sig-*
wartus and ^d *Halter* on the
other. By perusing where
of, hee may see, that the
one side had no sooner
made a motion for peace;
but the other side like
Dauids enemies prepared
themselves for warre. All
which considered, it were
much to be wished, that
they who approve the
faith, that is taught in the
French Church, would
imitate the moderation
and sobrietie of the learn-
ed Doctors who have
taught and maintained it.
And so I leave this first
disse-

(a) *Melner.*
Phi osoph.
Sab. id. par.
1. Sect. 2.
c 3. p. 47.
Uide.
Natural.
Theog. l. 1.
c. 7. p. 57.
68. & cap. 9.
pag 84.
Gen. ad.
disput. 7. theo-
log. par. 2.
de Harmo-
nia & Cal. ini-
ano & Pho-
nia o. m.
num. 8 p. 1.
842. and
ru. 10 pa.
846.
(b) *In Ireni-*
co, sive de
unione E-
vangelico. li.
(c) *Admo-*
niti. de Ireni-
co Pa. xi.
d De unione
& Synodo
Evang. ad.
P. p. m.

difference, which is in Opinions and judgement.

I I. The next is, a *difference in Christian vertues*. For though all true Christians be sanctified in everie part, and have a portion of all necessarie graces; yet God distributeth these graces in such a different manner and measure, that in severall men some are eminent and glorious, and other are scarce conspicuous or to be seen. For example, to one man God giveth a good measure of patience, but not so much courage, to another he giveth courage for the truth, but not so much moderation or judgement; & to another he giveth mild-

nes

nes of spirit, but not so much zeale in Gods service: so that we may say of one, that he is patient, or moderate, or of a meeke minde; but not so fitly, that hee is zealous, or courageous, or constant in his purpose. And in this case I say, that *difference of such vertues* should not cause distraction; but that in this diversitie of graces wee should serve God with untie of minde. To this purpose S. *Augustin* hath a good note upon the stories of *Zaccheus* and the Centurion, both of them mentioned in the Gospell. Of the Centurion wee reade; that when Iesus was coming to his house, hee
sent

sent friends to stop him by the way: for (saith he) Lord I am not worthy, that thou shouldest enter under my rooſe, Luke 7.6. But for *Zaccheus*, Christ had no ſooner called to him, *Zaccheus make haſte, and come down: for to day I muſt abide at thy houſe:* but hee made haſte, & came downe, and received him with joy, Luk. 19. 5, 6: In which ſtorie wee may note, that theſe two, both of them good men, did ſhew two diuerſe, and in ſome ſort contrary vertues. The Centurio hindered Chriſt from coming to his houſe, becauſe hee thought himſelfe *unworthy* of his preſence: & herein he ſhewed much humilitie & reve-

reverence to his Saviour. But *Zaccheus* at the first word received Christ into his house, and intertained him with all readines: and by this he shewed great affection and love to his Lord. Now concerning this difference in their affections, *S. Augustinus* observation is this; [*Nagueligaverunt inter se, &c.*] These two good men, for all their difference in honoring Christ, did not commend the one against the other, nor did either of them prefer himself before his fellow. Had they beene like some hot spirits in our daies, *Zaccheus* might have blamed the Centurion either for incivilitie, or for lack

Neque sitigerunt inter se aut quisquam eorum se ascripserat, Zaccheus et ille Centurio, quum alter eorum gaudens in domum suam suscepisset Dominum, alter dixerit, Non sum dignus, ut intres sub tectum meum. Ambo Salvatores honorificati diversis & quasi contrario modo, ambobus tamen miseris, ambo misericordiam consequuti. Ag. epist. 118 ad laud. ca. 3. pa. 190 E.

lack of faith, that he would forbid Christ to come into his house: & the Centurion might have cōdemned him againe for his boldnes or want of due reverence that he durst receive the Lord of glorie into a sinfull cotage. But *non litigaverunt*, they strove both of them how they might best honour their Redeemer; they did not one strive against another for honouring him in a different maner. No, saith this good father, *both of them did honour Christ in a diverse, and in some sort contrarie manner; and both of them being miserable by reason of their sinnes, did both of them obtaine mercy to free*

free the from their sinnes.
This is the note of S. *Augustin* upon the different
qualities of these holy
men. A like, but more di-
rect note may be observed
in the different and con-
trarie behaviour of *Iohn*
the Baptist, and *Iesus* our
Saviour. Of them both we
thus reade in one place;
Iohn came neither eating nor
drinking; and they say, He
hath a devill. The Sonne of
man came eating and drink-
ing; and they say, Behold, a
man gluttonous & a wine-
bibber, a friend of Publicans
and sinners. Mat. II. 18, 19.
But what said they two,
that lived in this so diffe-
rent a manner? What said
Iohn & Christ, the one of
the

the other? Why, *John* said of *Christ*; Behold the Lamb of God, which taketh away the finnes of the world. And This is he, of whom I said, There cometh a man after mee, who is preferred before mee, &c. *John* 1. 27, 29. the latches of whose shoes I am not worthy to stoope downe and unloose. *Mar.* 1. 7. And *Iesus* contrarily, he saith of *John*; Hee is a Prophet, and more then a Prophet.—and, among the, that are borne of women, there hath not risen a greater then *John* the Baptist. *Matt.* 11. 9, 11. In which passages, we may for our learning consider three things: (1) the different practise of *John* and *Iesus*, and their contrary course

course of life; *John* came neither eating nor drinking, and *the Sonne of man* came eating and drinking. The meaning is, that *John* lived an austere life, and kept a kinde of continuall fast, as became him who was the Preacher of Repentance: but *Jesus* lived a sociable life, and kept company with men in a friendly manner, as was fit for him who brought the glad tydings of the Gospell Such was their different and contrary course of life.

(2) Note, the Censure which the Jews gave of the both. They were pleased with neither of them: *John* for his austerity lived not like a man; he doubt-
lesse

lesse had a devill: and Je-
 sus for his familiaritie, li-
 ved not like a sober man,
 hee was a glutton and a
 wine-bibber. This was
 their Censure. (3) Ob-
 serve the mutuall testimo-
 ny, that *Iesus* and *Iohn* did
 give the one of the other:
Iesus said of *Iohn*, Hee is
 more then a Prophet, & the
 chiefe among the sonnes
 of women: and *Iohn* said of
Iesus, that hee was more
 then a man, and so farre a-
 bove himselfe, that he was
 not worthie to untie his
 shooes. [*Non litigaverunt
 inter se*] These two rare
 men of verie differēt qua-
 lities & cōditions, yet did
 not strive one against an-
 other; they strove how
 each

each might most honour
the other. And this may
teach us, what we should
doe. If we cavill at other
mens vertues, and deprave
their doings, when they
agree not to our fanſie,
we are not like either *Ieſus*
or *Iohn* : wee reſemble
rather the *Scribes* and *Pha-
riſes* who were pleaſed nei-
ther with *ſulnes* nor *faſt-
ing*. But if we will imitate
Iohn and *Ieſus*; then if we
ſee in divers men diffe-
rent vertues, we muſt ac-
knowledge God in them
all. And if one man bee
ſociable like Chriſt, when
we are ſevere like *Iohn*;
and if another be humble
like the Centurion, when
wee are hearty like *Zac.*

M cheus;

cheus; and if a thid bee meeke like *Moses*, while we are zealous like *Phineas*: weemay not judge them, because they agree not with us; but rather wee should praise God, who by such different tēpers, hath found the moe wayes to set forth his owne glory.

And thus much for the second Difference.

III. The third is difference in perfection or growth in grace. For among Christs Scholars, some are *children in understanding*, and others are of ripe age; and some are *babes in Christ*, & in great part but *carnall* still, and others are *spirituall*, & well growne

growne Christians: as the
Apostle also hath obser-
ved 1 Cor. 3. 1, 2. Heb.
5. 13. 14. And this diffe-
rence though it make a
plaine distinction in the
graces of God, yet it
should make no distracti-
on in the mindes of men.
For so the Apostle saith,
*Him that is weake in the
faith, receive, but not to
doubtfull disputations.* Rom.
14. 1. and, Brethren, saith
hee, *if a man bee over-taken
in a fault, ye which are spiri-
tuall, restore such a man in
the spirit of meeknesse.* Gal.
6. 1. And of our Saviour
it is said, *A bruised reede
shall hee not breake, and smo-
king flax shall he not quench.*
Mat. 12. 20. The meaning

is, that our Lord doth not contemne the smallest sparks of grace, nor despise the least degree of goodnes, wheresoever he findeth it. And agreeably hereunto S. *Augustin* giveth his counsell. For being requested by a godly Matrone to give her some *rules of prayer*, for her selfe and her family; in which there were divers others of the same sex: among other things he telleth her, * that *fervencie in prayer is much helped by fasting and chastening of the body*; for the right use whereof hee giveth her this caveat, [*Faciat quaeque uestrum, quod poteris,*] Let everyone of you do, what she shall be able.

Some

* *Aug. epist. 121. ad Probam. ca. ult. ps. 214.*

Some can fast more, others who are of a weaker constitution, cannot doe so much: let every one do as she may, without harme to her health, which God desireth not. Hee addeth further, (which is most proper to this purpose)

[*Qua minus valet, non impediatur plus valentem; & quae plus valet, non urgeat minus valentem.*] Let not her, that is lesse able, pull her back that can doe more; and let not her, that is more able, presse her forward, that cannot doe so much.

This was the wise counsell of that learned Father: which if wee would embrace & follow, it would increase our piety toward

M 3 God,

God, our charitie toward men, and our owne contentation and peace. For so wee should serve God with united hearts, blesse God for his mercies bestowed upō our brethren, and possesse that peace in our owne soules, which would not onely make us content with our owne gifts, but would teach us to make use of other mens also. And so the difference of Gods blessings, distributed among his servants, would be as so many distinct voyces, which make the better melody, and the sweeter musick.

I beseech you then, let no diversitie of Gods gifts cause any distraction in
your

your mindes: but especially, let not frivolous respects of greatnes, or idle conceits, of your owne worth, or selfe-liking comparisons about trifles, hinder your mutuall accord in Gods service. A thing which I do the rather admonish you of: because I heare, that abroad among our neighbours, and I see that at home among our selves, there is sprung up a profane kinde of pride, which like that of the Pharises, maketh some brethren, but moe sisters to strive for the *uppermost roomes* in our Churches. One thinketh her selfe good enough to sitt with her betters; and an-

M 4 other

other thinketh her selfe too good to sitt with her fellows; and a third is not cōtent to sitt alott, unlesse she may sitt alone; as if shee were sorie to have any body to accompany her towards heaven. Yea and many of inferiour sort professe their discontent, because they are not placed according to their worth; as if they meant to tell the world, that they thinke better of themselves then all their neighbours doe besides. But I beseech you, lay aside these great thoughts, at least when ye come into Gods house; and consider a little what *Peter* and *Iohn* did. They had their different gifts, both

both of minde and of body and of place; and yet they ranne together to seek Christ: & do ye think that there is so much distance betweene you and your next neighbors that yee may not sitt together to heare Christ while he is teaching you the way of salvation? Againe, consider what *David* said; *I was glad* (said he) *when they said unto mee, Let us goe into the house of the Lord.* Psalm. 122. 1: Good man! hee rejoyced to have the company of his neighbours in serving of God: and if we had his spirit, wee would bee of his minde. Wee would be glad if we might have

Ms 55 our

our neighbours to beare us cōpanie in Gods house, and glad if wee had any spare roome in our seates to entertaine them in: that so wee might sitt together, and heare together, and pray together, and goe chearfully together towards heaven and eternall happinesse. For surely, none shall ever enter into heaven, but they which have so much humilitie, as to think that their neighbours may bee their fellows in this journey, and so much charitie, as to desire their company to goe with them thither. And so I have done with these Meditations: I onely now pray

pray, The God of peace
grant us to bee like-min-
ded in Christ Jesus. A-
men.

*Live in peace; and the God
of love and peace shall be with
you. 2 Cor. 13. 11.*

THE
TRIBUNALL
OF THE
CONSCIENCE :
OR
A TREATISE OF
EXAMINATION;

Shewing

Why and how a Christian shou'd
examine his Conscience, and take
an account of his life.

The fourth Edition, revised and enlarged.

BY
HENRY MASON Parson of
S. Andrews Kinderhook London.



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under S. Peter's Church in
Cornhill. 1634.

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TO THE RIGHT
HONOURABLE, S.
Thomas Coventry, Knight,
Lord Keeper of the Great
Seale of England and one
of his Majesties most Honour-
able privie Counsell.

Right Honourable Lord,

NOt long since
I published
a smal Trea-
tise concer-
ning *Fasting*: and there-
in, the matter giving
me occasion for it, I
mentioned some holy
duties, fit (as I thought)

to be practiced upon a fasting-day; as namely *Examination* of our lives, *Confession* of our sinnes, and a stedfast *purpose* of a better life. But these being there but named onely, because the handling of them was not proper to that place, some have desired a more full direction for the right performance of those holy duties. And because *Examination* of the Conscience is one of them, and such a one,

one, as doth leade and direct and carry with it all the rest; I was upon this occasion perswaded to revise some Notes, which lay by me, concerning that argument: and thence I have framed this short Treatise, which I therefore call the *Tribunall of the Conscience*, because the worke intended is a kinde of judiciary proceeding, wherein a mans Conscience doth give sentence upon himselfe.

And

And this little Treatise concerning the judgement of the Conscience, I have made bold to offer to your Lordships Patronage and Protection, who by your Office are *JUDGE* of the Court of Conscience: hoping that having your Name in the Front, it may finde the more favour abroad; and nothing doubting, but that if it finde entertainment, it will returne some part of thank-

thankfulnesse to your Lordship back againe, by easing you & your Court of frivolous, tedious and unrighteous quarels. For if Plain-tifes would examine their conscience concerning the justnesse of their cause, and the reasonablenes of their demands; it would make them to relinquish their cavilling suites before they did commence them. And if Defendants would examine their conscience

ence; concerning the wrongs they have done; and the dues which they owe; it would make them to give a willing satisfaction, rather than to weary their neighbour with unjust and shifting delaies. And if Lawyers would examine their conscience concerning such rules as Religion doth tye them to, in pleading for mens rights; it would make them to turne away such Clients,

ents, as brought them unreasonable causes. And if Judges would examine their conscience, concerning the duties of their place, and the condition of the suites that every day are debated in the Court; it would make them so to entertain all sort of wranglers, as that they would have no great lust to bring frivolous matters before a righteous Iudge. And so it might bee hoped, that wee might

* *Moro*
Magistra-
tum hunc
incunite,
pendent
adhuc qua-
dam cause
ante a viros
virginis cap-
te. Ille ve-
ro tam dex-
tre et felici-
ter id mu-
nus gessi,
ut (quod
nec antea,
nec deinceps
unquam vi-
sum est,) semel Tri-
bunal de
moro con-

scendens, et causâ quidam expeditâ, sequentem proferri
jubens, responsum acceperit, nullam illic amplius causam
superesse. Deo igitur gratijs actis, quod negotiosissimum
illud Tribunal semel vacaret, laetus fuit exit: jubens in-
tere a publicis Cancell. registris id inferri, in quâ us adhuc
legitur. Scrapleton de tribus Thomis, in vita Tho.
Mori. cap. 3. pag. 997. B.

might once again see
 that, which is related
 to the honour of Sir
 * Thomas More (as a
 thing that was never seen
 either since or before,)
 that hee having ended a
 cause then before him,
 did call for the next to be
 brought: but answer was
 returned him, that there
 was never another cause
 behinde. And so the

Court

Court was dismissed,
because there were no
more causes to bee
heard. And sure if this
be true, as they say it is
*recorded in the publik
Acts of the Court*, it was
a great honour to the
Iudge, and a great hap-
pinesse to the people
of those times : but I
am not without hope,
but that the like ho-
nour to your selfe, and
the like happinesse to
this Land, may befall
us in your Lordships
dayes ; whose noble
iustice,

justice, and unwearied
industrie, have by ge-
nerall report, and with
generall applause, rid
so many causes out of
the Court alreadie. For
the effecting of which
blessing, my prayer to
God shall be, that hee
will confirme & pros-
per your Lordship in
health and Honour,
that you may con-
tinue, to the comfort
of this Church and
Common Wealth, in
that happie and graci-
ous course which you
have

have honourably begun. And so I humbly take my leave, & shall ever remaine

*Your Honours devoted
in all service,*

HENRY MASON.

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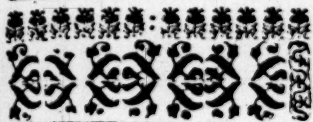
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THE
TRIVNALL
OF THE
CONSCIENCE.

IN the History of
the Creation, it
is said, that at
the dayes end
GOD looked upon the
work that he had made,
and hee *saw that it was
good*: and at the end of
the weeke, taking a view
of all his workes toge-
ther, *hee saw every thing
that hee had made, and be-
hold, it was very good.*

(a) Gen. 1.
4, 10, 12, 18
21, 25.

(b) Gen. 1.
31.

N 3 Which

Which sheweth, that after God had done his works, he did reflect upon them, and considered the qualitie and the condition of them. In imitation hereof, or in conformity hereunto, wise men do wish us, that at every dayes end wee should reflect upon our works, and take a view of what wee have done that day: and at the weekes end, take account of all our doings for that space of time; and so further, as further occasion shall require. And this Enquiry or account-taking of our works, they call the *Examination* of our soules or cōsciences. And surely, if wee did observe
this

this rule, still to reflect upon our selves after our workes are done, though we could not finde them to bee like unto Gods workes, *good*, and *very good*; nay wee should rather finde them *naught* & *very naught*: yet by this viewing and searching into our workes, if it bee rightly & diligently performed, we may, without all doubt, make our workes much better then they are. In regard whereof, I have assaied, whether by my poore labours this way; I may propound something to the Christian Reader, that may incite him to undertake this worke willingly, or

N^o 4. that

that may direct him how to performe it aright, and to the profit and spirituall good of his soule. And for this purpose, I have thought these six points worthie of consideration:

1. *What generall Inducements there are, that may animate a Christian to undertake the search and practice of this worke.*

2. *Wherein the performance of it doth consist, and what actions or performances it doth include and containe.*

3. *What the matter is, about which Examination is to be exercised.*

4. *In what Manner & order it may & ought to be performed.*

5. *What*

5. What be the Times,
in which it is most fit to bee
used.

6. What fruit or spiritu-
all good a man may get by
this Exercise, when it is
rightly and carefully perfor-
med.

CHAP. I.

What generall Inducements
there are, that may ani-
mate a Christian to goe
about and undertake this
worke.

NO man undertaketh
any worke, but in
hope of some good to bee
gotten by it. For, [*Omnis
actio est propter finem*] All
actions, say Philosophers
N^o 5 are

Cap. I.

are for some end: and [*finis & bonum convertuntur*] that which a man propoundeth to himselfe for his end, is the good which he hopeth to gaine. This is generally true in all actions of any value, but most especially in such as be either difficult or distastfull to our nature: for men are hardly drawne to undergoe such, but upon good hopes that may recompence their labors; but without some reasonable inducements, no man would ever yeeld to take paines in difficult busineses. And upon this consideration, being about an exercise that is somewhat laborious in it selfe, and
very

Cap. I.

very tedious to our untoward nature; I have thought it necessary in the very entrance, and as it were by way of Preface, to consider what inducemēt a reasonable man may have to bestow his paines both in learning and in practicing of this dutie.

And for the Inducemēt, (beside the special uses and benefits that may bee reaped by it, whereof I shall have fitter occasion to speake hereafter, when the nature & conditions of it bee first laid downe and declared;) it will be sufficient, I suppose, for this place, to consider of some generall motives : and they bee
the se

Cap. I.

these two especially, first *Precept*, and secondly *Practice*. By *Precept* I meane such commands as God hath imposed upon us in Scripture, for the doing of this worke: and by *practice* I meane the examples of wise men, who have gone before us in the use of it, together with the exhortations and encouragements, by which they animate and provoke themselves and others to the practice of it. By the one of which it is commanded as a necessary duty, and by the other it is commended as a profitable worke, that may stead us in the wel-ordering of our life: and

Cap. I.

and by both these, any reasonable man, but especially every wise Christian may be induced to undergoe this task, not doubting but that he is in a good way, in which so many wise and good men, have gone before him, & assuring himselfe of comfort and success in that businesse, which God hath enjoyned him. To come then to the Point.

I. The first Inducement to this work, is Gods Precept or Commandement: such as that is, ^a *Let a man examine himselfe, and so let him eat of this bread, and drink of this cup.* And that of the same Apostle; ^b *Examine*

(a) 1 Cor.
11.28.

(b) 2 Cor.
13.5.

mine

Cap. 1.

c Gal. 6. 4.

αὐτοῦ αὐτῶν

e Psal. 4. 4.

ἡτοῦ αὐτοῦ
 ἐν τῇ συν-
 νουσίᾳ
 ἐν αὐτῷ αὐ-
 τῷ
 αὐτῷ
 Chry. Exp
 in Psal. 4.
 pag. 26. C.

mine your selves, whether ye
 be in the faith; prove your
 owne selves. And that a-
 gaine; ^c Let every mā (saith
 he) prove his owne worke; or
 examine his owne worke:
 for the ^d same word is
 uled in this place and the
 former. And such also is
 that rule of David; ^e Com-
 mune with your owne heart
 upon your bed, and bee still.
 Upon which words S.
 Chrysostom cōmenteth to
 this purpose; What is this
 that hee saith, [Commune
 with your owne heart, &c.]
 Why? David (saith hee)
 speaketh to this effect;
 After supper, when ye are
 going to sleepe, —^f set up
 the judgement seate of the
 conscience, and of it require

Cap. I.

an account : and what evil counsell ye have taken in the day time, either devising deceit, or circumventing your neighbour, or entertaining of any corrupt lusts : those, when ye have produced and brought them forth, — and have set your conscience as the Iudge to these wicked thoughts, strike them shorow, and take revenge upon them.

g. d. n. d. v.
a. n. d. i. s. s.

II. The second Inducement, is the practice of good men, mingled with their exhortations and encouragemēts. In which kinde, and for which purpose,

I. Wee first reade in Scriptures, of David, that he practiced himselfe, what

Cap. i.

(b) Psal.
77. 6.

(c) Psal.
219. 59.

what hee preached to others. Hee that said unto others, *Commune with your owne heart*; saith of himselfe, ^h *I call to remembrance my song in the night, I commune with mine owne heart, and my spirit made diligent search.* And in another place, ⁱ *I thought on my wayes, (saith he) and turned my feete unto thy testimonies.* In which words we may by the way note two things: First, the acts that David did doe, and they were, he *thought on* [or considered] *his wayes*, and he *turned his feete unto GODS Commandements*, .i. he did goe on in the way of Gods Commandements, doing what
 God

God did appoint him
Secondly, wee may note
the order that *David* ob-
served in the doing of
these acts, and that was,
he first *thought on his owne*
wayes & thē he walked on
in Gods Laws : that is,
first he *examined*, and then
he *reformed* his life. And
herein hee hath left us a
patterne for our practice,
that if wee meane to a-
mend our lives, wee also
must first begin with the
examinatiō of our waies.
And the like both pra-
ctice and patterne wee
have in the afflicted
Church in the Lamenta-
tions of *Ieremie*. For
there the Church, taught
by the Prophet, thus en-
coura-

Cap. 4.

(a) Lam.

3. 40.

b Ad cuius
latus quam
appensum
cingulo bre-
vem libellū
conspicerem,
disci eum
quotidie
cogitationes
sua in co-
mune,
hasque om-
nes nuntiare
Pastori sot-
tū, Climac.
Gradu. 4.
extat. tom.
6. part 2.
Biblioth.
Patr. pag.
291.

courageth each other;
* *Let us search* (say they)
and try our wayes; and turne
again to the Lord: impli-
ing, that examination is
the ready way to conver-
sion and amendment.

2. Wee reade in the
writings of the Ancients,
that religious people
have beene accustomed
to keepe a day-booke of
their actions, and out of
that to take an account of
their life. b *Climacus* tel-
leth, that in a religious
house, whereinto hee
came, hee found one, who
had a little booke tyed as his
girdle, in which he wrote all
his thoughts; that keeping
a memoriall of them, hee
might (besides, his owne
care)

Cap. i.

care) shew them to his spiri-
tual Father. ^a Nor was it
this man alone that did use
this course, but I found (saith
he) very many others to doe
the like. And in the pro-
cesse of the same dis-
course, hee adviseth men
who are carefull of their
salvation, to observe the
like order, telling us,
^b that he is the best Banker or
Tradesman, that every day
in the evening taketh a per-
fect account of his gaines &
of his losses. Which a man
can no way know better, then
if every houre hee note all
things downe in his tables.
And to like purpose; ^c S.

singulis in tabulis omnia denotet. Clima. ibid.
pa. 255. B. (c) Chr. in Psalm. 4. pag. 26. & in
Mat. Hom. 43. [pag. 397. 398.] prope
finem.

^a Non solum
autem illu,
sed & alios
quam plu-
res id facere
ibidem pro-
spexi. Cli-
ma. ibid.

^b Optimus
ille Trapa-
ritas,
qui quotidie
vespere lu-
crum ac de-
trimentum
omnino
computat.
Quod scire
manifestius
non potest,
nisi horis

Chry-

Cap. I.

(c) Serm.
Commo-
nitor. de
Abdicari-
one re ſu,
in fine.

pag. 146. B

& de Inſtit

Mon. in

fine. pag.

396. C.

(d) Moral

lib. 25. c. 6.

(e) De vita

ſolitar. ad

fratres de

Monte

Dei. pag.

1026. and

1029.

Chryſoſtom, *S. Baſil*, *S. Gregorie*, *S. Bernard*, and others moe of thoſe ancient Worthies, do adviſe and encourage religious Chriſtians of their time, to a daily examination of their conſciences, that in the morning they ſhould think how they have paſſed the night, and in the evening, how they have ſpent the day. And this daily care, and continuall accounting with their ſoules, was (as wee may well ſuppoſe) one chiefe reaſon; why thoſe times did ſo farre out-goe and exceede ours in zeale and devotion. But certaine it is, that the practice of this exerciſe in thoſe dayes

Cap. I.

daies, was very frequent and vsuall with all them that made any profession of religion: insomuch as that ^a S. Gregorie saith, That the Elect doe by no means cease every day heedfully to weigh either what good things they have received from GOD, or what evil things they have returned him for his good, by their naughty living. Hee addeth further, that it is usually a propertie of reprobrates alwayes, to do evil and never to recount what they have done. — and contrariwise that it is the propertie

(a) Debet
[unuscu-
jusq; mens]
caute pen-
sare, et
que ab eo
[Domino]
bona perce-
perit, et
que mala
bonis illius
perverse vi-
dit. et respon-
derit. Quod
electi quo-
tidie facere
non cessant.
Et pauld
pōst, Repro-
batorum esse
proprium

salet, semper prave agere, et nunquam quae egerint, retri-
buere. — At contra electorum est, actus suos quotidie ab
isso cogitationis fonte discutere, et omne quod turbi-
dum profuerit, ab intimis excutere. Greg. Moral.
lib. 15. cap. 6. pag. 866.

Cap. I.

of the Elect to discusse their deeds every day from the very thought, which is the spring of all; and whatsoever they finde to be mirie or muddy, to dry that up to the very bottome. And hereby wee may see what the practice and opinion of the ancient Doctors of the Church, and other religious men of those dayes was concerning this duty of Examination. I proceed further to consider what wise and vertuous men among the Heathen have thought & said of it.

Thirdly then, we may reade in good Authors among the Heathens that their best and wisest men were woont every day to
take

take an account of themselves. *Sextius* the Roman Philosopher ^a had this custome, that at the end of the day, when hee betooke himselfe to his nights rest, hee would question his soule, What malady of thine hast thou this day cured? What vice hast thou stood out against? In what respect art thou better thē thou wast before? And *Seneca*, who reporteth this of *Sextius*, did practice the like himselfe. ^b Every day (saith

Cap. I.

^a Faciebat hoc Sextius, ut consummato die quam se ad nocturnam quere recepisset, interrogaret animam suam, quod hodie malum tuum sanasti? Cuius vitio obstitisti? Qua parte melior es? Senec. de ira. l. 3. cap. 36. pa. 598
Gyrald. de

Histor. poetarum, Dialog. 4. pag. 155. ^b Quotidie apud me causam dico. Quum sublatum ē conspectu lumen est, et conticuit uxor, moris iam mei conscia, totum diem meam scrutor, satiat ac dista mea rememior, Nil mihi ipse abscondo, nihil transeo. Quare enim quicquam ex erroribus meis timeam, quum possum dicere; Vide ne istuc amplius facias, nunc tibi quid sit? Senec. de ira, l. 3. c. 36. pag. 599.

he)

Cap. 1.

a Fortis
discipulos
admonere
solitus, ut
ista quotidie
quum in domū
ingrederen-
tur, diceret.
ὅτι παρὶ-
Cιν; πρὸς τὸ
γεῖμα; τίμω
δὲ οὐκ ἐπι-
λέγει; διὰ τοῦτο.
Laert. in
vita. Py-
thagoræ,
pag 581.

he) I pleade my cause with my selfe. When the candle is removed from mine eyes, and my wife, who is privie to my custome, keepeth silence, I examine the whole day with my selfe, I goe over againe, and weigh my deeds and my words, I hide nothing from my selfe, I passe nothing over untouched. For what need I to be afraid of my escapes, seeing I may say to my selfe; See thou doe it no more hereafter, for this time I forgive thee? The like was the practice of Pythagoras and his scholars; a Who had this rule given them from their Master, that every day when they came home, they should demand each man of him selfe

Cap. I.

selfe, WHEREIN
HAVE I TRANS-
GRESSED? WHAT
GOOD HAVE I
DONE? AND WHAT
DUTTY HAVE I
LEFT VNDONE?

And^b *Plutarch* commen-
deth the same rule to thē
that would busie them-
selves in that which may
availe them. Nor was the
custome of *Plato* much
different from this pra-
ctice, who as often as he
was among men that mis-be-
haved themselves, was ac-
customed in private to
question with himselfe,
AND AM NOT I
SUCH A ONE? or,
Have not I done the like?
And in a word, so gene-

O

rall

(b) *De Cu-
riositate.*
p. 5 15. f.

(c) *Plato*
quoties in-
terfuisse
homines
contra de-
corum agen-
tes, dig-
ressus so-
lebat ita se-
ipsum allo-
qui, *quid mihi
a p[ro]p[ri]o tu-
eretur?* *Plut.*
de utilit.
capien. ex
hostib. pa.
88. D.

Cap. I.

(d) Lnk 14.
28, 29, 30,
31, 32, 33.

all and common is this practice among all men, to examine or take accounts of their state in all businesses of moment, whether temporall or spirituall, as that our Saviour asketh of the multitudes about him; ^d Which of you intending to build a Tower setteth not downe first and counteth the cost, whether he have sufficient to finish it? &c. or what King going to make warre against another King, setteth not downe first and consulteth whether hee be able with ten thousand to meete him that commeth against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage,

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sage, and desireth conditions
of peace. Hee meaneth,
that there is no man of a-
ny ordinary capacity and
wir, but if he be to build,
will first take account of
his abilitie to perfect the
worke: or if he be to make
warre, will first take a
view of his strength to go
thorow with the victory;
that either hee may pro-
vide that which is suffici-
ent for the successe, or
else he may leave off his
intention. And then he
applyeth this practice in
matters of the world, to
a like care in matters of a
mans soule; So (saith hee)
whosoever hee be of you that
forsaketh not all that hee
hath, he cannot be my Disci-
ple.

Cap. 1.

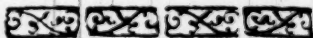
ple. The meaning is as if hee should say; So every one of you that meaneth to be my Disciple, should first sitt you downe, and cast with your selves, what it will cost you to be a Christian: and that is the renouncing of all the world, and the forsaking of all that you have in the world. And therefore you should resolve in the beginning, either to leave all, if neede bee, for Christs sake, or else never undertake to bee Christians.

And these things laid together, that all wise men, whether Christian or Heathen, have thought this course of *Examination*
to

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to bee necessary, both in things of the world, and in things of God; yea, and that our blessed Saviour, and the holy Ghost speaking in the Scriptures, have commended this practice unto us: these, I say, may bee strong inducements to make us well affected to the worke, before wee know in particular what is required in the undertaking of it, or what may bee expected by the performing of it.

Cap. 2.



CHAP. II.

*Wherein the performance of
this worke doth consist, &
what actions or perfor-
mances it doth require.*

HAVING hitherto
prepared the Rea-
ders mind to have
a good opinion of this
worke, I now goe on to
consider, wherein it doth
consist. And for concei-
ving hereof, we must con-
sider, that *Examination* is
a kinde of judiciary pro-
ceeding, in which a man
keepeth private Sessions
at home, passing sentence
of all his workes and acti-
ons,

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ons, as Gods Law doth require. This the Apostle implyeth, when having first said, ^a *Let a man examine himselfe; and so let him eat. &c*: he addeth by way of confirmation, to prove the necessitie or profitablenesse of this worke, ^b *For if we would judge our selves, wee should not be judged.* The meaning is if we wou'd censure and passe sentēce on our selves, by a diligent performance of this worke of Examination; God would spare us, or he would not censure us the second time, after we had done it our selves already. To this purpose ^c *S. Chrysostom* calleth it *an erecting of a Tribunall*

(a) 1 Cor.
11.28.

(b) vers. 31

(c) Expo-
sit. in Psal.
4.

o 4. for

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a Nec deest
in hoc iudi-
cio mente
concepto,
omne mini-
sterium,
quod punire
reos suos
petit us de-
bet. Nam
Conscientia
accusat, Ra-
tio iudicat;
Timor li-
gat. Doctores
exercitatur:
Greg. Mo-
ral. l. 25. c.
6. pag. 866.

for the Conscience; and S. Gregorie, ^a that in this private judgement there wanteth no Officer that is usuall for punishing of guiltie persons: for the Conscience (saith he) is the Accuser, Reason is the Iudge, Feare is the Gaoler, and Sorow is the Executioner. And therefore looke, what the proceeding is, and what actions are usuall in publike Judgements, where men are questioned and sentenced according to Law: and the like course is here to be held, and the same actions are to be performed in the examination of a mans soule and conscience. For as in those legall proceedings, there
is

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is first an enquirie into the facts, what hath beene done, which by the Law deserveth censure. Secondly, there is sentence pronounced, according to the nature of the crimes, and the proofes made of them. Thirdly, there is punishment inflicted, either for the amendment of the offender, or for example & terror to others, that they offend not in like sort. Or, if the party accused be cleered by the Jurie, hee is acquitted and set free by the Judge. So in this Court of private Sessions, First, there is an enquirie or search, to finde out the transgressiōs

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or offences of the soule. Secōdly, there is sentence to bee pronounc'd, according as the nature of the facts doth require. Thirdly, if the sentence be condemnatorie, punishment is to bee inflicted by the offenders conscience upon himselfe; that by taking a holy revenge upon his owne folly, he may be made more carefull of offending afterward. Or if a man shall bee so happy, as after enquire to finde nothing by himselfe; hee may cheere his soule with an
[Enge serve bone,] *a Well done thou good and faithfull servant.* And hereby the sincere Christian may
 be

(2) Mat. 25

21.

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be encouraged in Gods service, and animated to proceede in those holy courses in which he hath found so much comfort already. And because there is no man that doth faithfully performe this service of examining his soule but he shall be sure to finde something wherein hee hath sinned, and something wherein hee hath served God aright; therefore hee shall never want matter, either to condemne, or in some part to absolve himselfe, more or lesse, according as his life hath beene in times past, and according as hee hath made use of this and such other exercises

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cises of Religion. And consequently in every Examination, if it bee thoroughly performed, a man will lightly gaine two helps toward Heaven. First, by condemning of himselfe, he will conceive feare of relapsing into sinne : and secondly, by acquitting himselfe, hee will gaine more comfort to proceed in well doing.

By this it may appeare in part, what the nature of this worke is, & wherein it doth consist, but for the more distinct knowledge of this point, it may further bee noted, that there be two sorts of acts which are implied in this word

word Examination, and in some sort included in it: some are *essentiall*, and contained in the nature of it; and some are *accidental*, and to be conjoyned with it, and indeed are presupposed to accompany it, when it is rightly undertaken.

Of the former sort are these three, 1 Discussion, 2 Application, and 3 Censure.

Discussion is a sifting of our life and dealings, by which we pull things out of the heape where before they lay confused & unscene, and by which we set every fact of ours in the open view, that they may be scanned and scene

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seene by themselves what they are.

Application is a laying of these acts thus searched and found out, to the rule of Gods Law, which is the touchstone of all our doings, and according to which God will judge us at the last day: that so it may appeare how and wherein we have swarved from Gods Law, or have observed it.

Lastly, *Censure* is the judgement, that our mindes and consciences doe give upon our deeds according to the rule of the Law; both for the quality of them, whether they bee righteous or sinfull; and for the quantitie of

of the offence, whether it be great or small; whether a sinne of ignorance, or a sinne against conscience, and whether of humane frailty, or of obdurate contumacie.

The first act serveth to shew what we had done: the second, what wee should have done: and the third, what the doome is that we have deserved either by well or ill doing. And these three laid together, doe (as I take it) make up the nature of this worke of Examination; so that we may not unfitly describe it out of its owne principles, in some such manner as this; Examination is a *disen-*

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tion of a mans life, that his workes may be seene and censured according to the rule of GODS Law.

Secondly, for the second sort of acts, which are implied in this word, and ought to bee joyned with this worke, they are two especially, the one going before the proper acts of Examination, and that is a purpose to better a mans spiritual estate, by correcting what is amisse, and confirming what is sound and upright. And the other is an act that followeth after Examination, and that is an effectuall practice or execution of such rules and orders as may back our examination,

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amination, and make it more effectvall & usefull. For which purpose, these rules following may perhaps be not impertinent nor unfit: every wise Christian may, as his experience shall give him further occasion, adde, & use more, out of his owne or other mens observatiō.

1. rule, That after we have examined our soule, we doe then compare our present with our precedent state, and consider whether wee have amended indeed, what we blamed our selves for in our former examinations; and how wee have either increased or decreased in grace and goodnesse: that

Rule 1.

ἐξέτασις
ἐξέτασις
ἀποδοξασ-
μῶν ὧν
ἐν ἡμῶν τῷ
ἐκείνῳ
ἐκείνῳ
ἐκείνῳ
ἐκείνῳ

Cap. 2.

(2) Mat. 25
26.

that if we have been slothfull and unprofitable servants, we may snubbe and shame our selves for it before God and our owne consciences, in some such manner as our Lord snubbed the evill servant in the Gospel, *"Thou wicked & slothfull servant, &c* and if we have beene diligent, and in some measure have increased our Lords talents, that then wee may cheare our soules out of the comfort of our well-doing, & praise our God, that hath both given us talents to trade with, and grace to use them to his glory. For this practice will whett our diligence for time to come.

2. That

Cap. 2.

2. Rule

2. That every morning before wee beginne our worke, we consider what we are going about; what occasions of doing good either to our selves or others, we may meet with; and what tentations may assault us in the businesse of that day; that so wee may lay hold vpon all occasions of doing good, and prepare our selves to stand out with courage against all oppositions and tentations, that may hinder us in our duties, or drawe us into sinne. For by this meanes, occasions of doing well shall not ouerslip us unespied; nor will tentations surprize us at unawares.

3. That

Cap. 2.

3. Rule.

3. That if we have profited in grace, and have taken occasions of doing good, we consider at fit times, by what meanes we have profited and have beene enabled to do well; that so wee may make more constant use of such meanes, by which we have found so much sensible good already. And if wee have decayed, or forflowed our opportunities, or have runne into any sinne; then wee should observe, what it was that did misleade us, and by what tentations wee were overcome, that our former errors may make us more wary, and more resolute against cases of danger,
for

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for the time to come. For by this meanes wee shall every day gaine some experience, how to behave our selves in the daily conflicts of our Christian warfare.

4. That we recall home our thoughts, as we meet with any occasions of moment, or light upon any such businesse, as concerning which wee have formerly conceived a purpose of wary & religious behaviour: that while we are in doing of the worke, wee may remember to make use of our former resolution, and now practice what before we did purpose. For by this meanes wee shall be sure that

4. Rule

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that our good purposes shall not be idle and without fruit; as in many men it falleth out, who are like sluggish peop'le, that over-night appoint to rise early, but when the morning commeth; cannot abide to leave their warme beds.

These Rules I have thought on, as being in mine opinion fit to back our examination, and to make it more powerfull for an holy life. Others, as I said before, may in their daily observation adde moe, and perhaps finde out some better then these. And as in the ordering of our bodily health, Physicians advise their Patients

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Patients to follow that whereof they finde good, and to avoide that which doth not agree with their temper : so it is good counsell in the ordering of our soules, to make daily use of that which by experience we finde eyther to strengthen grace, or to weaken sinne in us; & contrariwise to flee from all such occasions and usages, as wee see or have found to hart or endanger us. I onely adde thus much more; That these later sort of acts, whereof now I have beene speaking, though in themselves simply considered they bee but *Adjuncts & Attendants* on Examination, without which

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which it may subsist in its bare nature: and therefore are not necessary *ad esse*, as the Schooles do speake: yet in the use of the word and in the intendment of the Scripture they are implied, included, and presupposed to goe with it and attend it, as being necessary *ad bene esse*, to the well doing of this worke: as may appeare by these reasons.

1. Reasō.

1. It is the use and custome of Scripture, under words of knowledg belonging to the understanding, to comprehend affections and praetice. As when S. Iohn saith, *He that saith, I knew God, and keepeth not his Cōmandements,*

is

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is a lyer, and the truth is not
in him: he meaneth not by
the word [*know*] a bare &
simple knowing and ap-
prehending, which the
learned call [*cognitio ap-
prehensiva*] but he mean-
eth an effectuall and wor-
king knowledge, which
breedeth or bringeth
forth such affections in
the heart, and such actions
in the life, as that know-
ledge directeth men to;
which knowledg they call
[*cognitio affectiva.*] And so
in this case, Examination
is properly a worke of the
understanding, singling
things out of the confu-
sed heape, that they may
appeare what they are:
but by way of consequent

P

it

Cap.2.

it doth imply such affections and actions as this worke of the understanding is intended for, ^{web} is the bettering & amending of our spirituall estates and the ordering of every thing for the best advantage of our soules and salvations.

2. Refsō.

1 Cor. 11.
28.

2. Secondly, that thus much is implied and intended by this word, may hereby appeare, because that the Apostle speaking of the danger of unworthy receiving of the Lords supper, & prescribing meanes to correct all abuse that way, saith; *Let a man examine himselfe, & so let him eate of this Bread, & drink of this Cup.* For if by
the

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the word [*examine*] hee meant nothing but *discussing* & sifting without correcting and amending; he should allow men to goe to the Communion with the conscience of sinne, & without reformation of life. And which is yet worse, should approve of a man as a worthy guest at the Lords Table, only because hee hath learned to know his estate, though he no way meane to amēd it; whereas this knowledge of a mans selfe would increase his sinne; and make him the lesse welcome unto God, according to that rule of our Saviour, *That servant which knew his Lords will,*

Luke.12.
47.

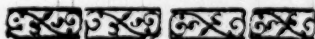
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and prepared not himselfe, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes shall bee beaten with few stripes. And therefore when the Apostle saith; Let a man examine, and so let him cate; he meaneth, that after hee hath examined, he should amend whatsoever is a misse, & performe whatsoever upon examination he shall finde necessary or fit to be done. And hence it followeth, that a purpose to amend our life, & to doe what upon our examining shall appeare good for our soules, is a necessary dutie, as an antecedent

precedent act that should
goe before examination;
and that a practice of such
things as by tryall shall
appeare usefull for this
purpose, is another neces-
sary duty, as a consequent
act that should follow af-
ter it. And so in conclusi-
on it appeares, that there
are three especiall acts re-
quired for the right per-
formance of this worke:
1, a constant resolution to
amend and better the e-
state of the soule: 2, a di-
ligent search, thereby to
gaine the right knowledge
of it: and 3, an effectuall
performance of all such
things, as are availeable
for this purpose. And out
of all these laied together

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we may make a more full description to this purpose; Examination is a *Discussion of a mans life, for finding out the true estate of a mans soule toward G O D; accompanied with a purpose and endeavour to doe what so ever upon tryall shall appeare requisite for salvation, and the good of a mans soule.*



CHAP. III.

*Of the Object of this worke,
or the matter about which
it is to be exercised.*

Hitherto we have spoken of the acts; now we are to consider of the Object, or matter about which

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which they are to bee bestowed & imploied. And it may be considered two wayes; eyther generally, and such as it is in the largest extent, which wee may call the *adequate* object; or specially, and such as is in more principall manner to be respected & looked to, which may be called the *Principall* or speciall object.

I. And first for the *adequate* object, including every thing that ought to bee examined, or about which a Christian should examine himselfe; it is whatsoever either thoght word or deede, which carryeth any respect eyther of righteousness or

Cap. 3.

(a) Eccles.
12.14.

sinfulnes in it, or all both our good and our evill acts. For Examination being (as before was noted) a kinde of judiciary proceeding with our own foules, in which we keepe Sessions at home, that we may prepare for the great Judgement: it hath for its object the same matter, that shall be discussed and sentenced at the day of the last Judgement. And that is (as Solomon telleth us) *Every worke whether good or evill. For a G O D* (saith he) *shall bring every worke into Iudgement, with every secret thing, whether it be good or evill: that is, every thing that is morally evill, or morally good,*
or

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or which is eyther sinfull or righteous. And therefore in imitation of Gods proceeding in his Judgement, we also should proceede in our judging of our selves, which is, to consider of every thing, which is eyther good or evill, sinfull or righteous, a breach of Gods Law, or a performance of it.

But for our owne distinct understanding, and our better direction herein, it will not bee amisse to consider our good and our evill workes each apart by themselves.

And first for our evill deeds or our sinnes, wee may note these rules following.

P 5 1. We

Cap. 3.

(2) Mat 25
41, 42, 43.

1. Wee must consider and examine our selves, as well concerning our omissions of duties, as commissions of evils. For in the last Judgment, our Lord the Judge of quick and dead, hee will not onely give sentēce against murders and oppressions and robberies, and such like, but * against unmercifulnesse also, and the *not feeding of the hungry, the not lodging of the stranger, the not clothing of the naked, the not visiting of the sick, &c.* And so when we are to judge our selves, wee must censure not onely our hurting of our neighbour; but our not helping of him; nor onely

Cap. 3.

onely our back-biting of
our neighbour, but our
not defending of his
good name; nor onely
our persecuting of Gods
Word, but our not pro-
fiting by it; nor onely
our robbing of the poore,
but our not relieving of
them: and so in all other
the like cases, our *not doing*
of that which is good
when dutie doth require
it of us, is culpable before
God, and is part of that
matter about which our
Examination ought to be
exercised.

2. Wee must consider
not onely the substance of
our sinnes, but the cir-
cumstances of them also;
such as are, the persons,
the

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Pfal. 41. 9.
& Ioh. 13.
18.

(a) 2 Chr.
33. 7.

(b) Isa 58.
3. 1.

the time, the place, the
facion or māner of doing;
&c. for all these may ey-
ther aggravate or miti-
gate the sinne. So we see
that the treason of *Iudas*
is counted the more grie-
vous, because he was one
of Christs familiar friends,
which did ease of his breade
and *Manasses* his idolatry
was the more hainous,
because he ^a *set his Idol*
in the House of God, of which
G O D had said to David,
and to Solomon his Sonne; In
this House and in Ierusalem
which I have chosen before
all the tribes of Israel, will
I put my name for ever. And
so, the cruell dealing of
the Jews was the more
hainous, because ^b *in the*
day

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day of their fast, they did exact all their labours, and did smite with the fist of wickednesse. And Solomons idolatry did anger and offend God the more, because his heart was turned from the Lord, which had appeared unto him twise, and had commanded him concerning this thing, that he should not goe after other Gods. And so our finnes will bee the more grievous, if wee wrong them who have helped us, or if in the Church of God, and in the time of his service, our hearts do meditate revenge, or forecast unjust devices, or take pleasure to think on our fleshly lusts, &c. And therefore these

(a) 1 King.
11. 9, 10.

Cap. 3.

these circumstances are to come into the account together with the maine finnes.

3. Thirdly, not onely the sinne, but the occasion of it is to be considered: for this may either increase or diminish the guiltinesse of it. As the rich man that had many sheepe of his owne, and yet tooke away *the poore mans lamb*, to make his friend welcome with, was the more grievous offender by much, because having no neede, hee did rob the poore man. And againe, the consideration of the occasion or provocation by which we were led into sinne, may teach

2 Sam. 12.
1, &c.

Cap. 3.

us wisdom, by shunning
such occasions to escape
from the sinnes.

4. Fourthly, we are to
reckon among our sinnes,
that must bee accounted
for, not onely our com-
missions of evil & deedes, &
omissions of good duties,
but even our imperfect &
defective performances.
For of these the Church
of God doth accuse them-
selves, ^a *All our righte-
ousnesses are as filthy rags:*
and in respect of these it
was, that the High Priest
was by the Law to ^b *carry
the iniquitie of the holy
things, which the Children
of Israel should bellow, in all
their holy gifts.* For that
doth imply, that the ser-

(a) 1 Cor. 13. 2

(b) Exod.
28. 38.

Cap. 3.

vices of Gods people had their imperfections and errours, which because they were failings in duties, were to be borne by *Iesus* our *High-Priest*, as our other sins were. And therefore we must reckon with our selves not onely for omitting or neglecting the exercises of Religion, but for our *distractions*, our wandring thoughts, and our *cold and dull affections* while we did performe them.

Thus our evill deedes or sinnes may be considered: our good workes & holy duties may not bee neglected neither; and that for these reasons.

- I. Because we are many

Cap. 3.

ny times deceived with
shews; thinking that to
bee good which is evil,
and that to be some great
good, which is but a
poore service in compari-
son. Thus *Paul* thought
hee shewed much zeale,
when hee persecuted the
Church of Christ: and
Amicab thought he had
highly merited Gods
favour, when hee kept a
Priest for Idolatrous ser-
vice: and *Iehu* boasted
of his killing of *Ahabs*
children; *Come with me*
(saith he) *and see my zeale*
for the Lord; when as
God censured it for un-
just sheading of blood,
Yet a little while (saith
God) *and I will avenge*
the

(a) Phil.
3. 6.

(b) Iudg.
17. 13.

(c) 2 King.
10. 16.

(d) Hos. 1. 4

Cap. 3.

the blood of Iezreel upon the house of Iehu. And so wee are too apt to overweene our selves and our owne workes; and think that we are zealous for God, when wee are envious against men, or ambitious for our selves. And for discerning of this corruption, examination is necessary to bee used about those workes which wee esteeme to be righteous and holy, lest we deceive our selves by over-partial judgement.

2. Because in the very workes which are truly good, we do many times intermingle corruptions of our owne. For sometimes there are ill ends in our

our good deeds, as ^a Jezebel proclaimed a fast to cloake her murder withall, & the ^b Pharisees fasted and praied & gave almes, for gaining of vaine praises. And sometimes our good duties are performed in an evill manner; as ^c the Midwives saved the childrens lives, by telling of a lye; and ^d Zipporah circumcised her son, in a pettish humour; and ^e Elezah stayed the ark from falling, without sufficient warrant for such a worke. But most times there are distractions, and worldly or perhaps wicked thoughts in the midst of our best devotions: and alwayes there are defects
and

Cap. 3.

(a) 1 King.

21. 9.

(b) Mat. 6.

2, 5, 16.

(c) Exod. 1

17, 19.

(d) Exod.

4. 25.

(e) 1 Chr.

13. 9.

compa-

red with

cap. 15. 12.

13.

Cap. 3.

and imperfections & sayings, when wee are most fervent and best affected. And for discerning of these, our best workes deserve a strict account, that wee may learne to separate the *precious from the vile*: and neither be too highly conceited of our weake performances, nor too little affected wth our corruptions & infirmities.

3. Our good works are to bee considered in our Examinations, that by those things which are able to abide the touchstone, we may gaine courage against oppositions of men, & comfort against the tentations of Satan, and a settled resolution to pro-

Cap. 3.

proceede and goe on in a daily practice of good workes; alwaies praising God for these mercies, because it is he *that worketh in us both the will and the deed*. And in these respects the consideration of our good workes is not without good use. And this may suffice for the *adequate* object, or the matter of *Examination in generall* and in the largenes of it.

II. Secondly, for the *principal Object*, or the speciall matter which is to come into Examination, it is every such sinne as is likely to breede us some speciall danger. For if a city be besieged, wise *governors* wil take care of every posterne

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posterne doore, and of every part of the wals, to repaire what is decayed, and to keepe all safe from the Enemie : but if one gate be more likely to be entred then other, or if any part of the Wall bee weaker or more easily to bee broken downe, men will there set the watch the surest, where the danger is the greatest. And if a man bee distempered with sundry diseases, a wise *Physitian* will take care of all, to ease the Patient, as much as may be, of every one of them: but if some speciall disease be more dangerous to the sick man, than others are; the Physician will bend

Cap. 3.

bend his cure that way especially, where the life of his Patient is most endangered. And so it is, or should bee with us in respect of our soules. We have here a *Fort* to keepe, which is every day assaulted by our Enemies; and we have a *diseased soule* of our owne, distempered with many spirituall maladies; but some maladies are worse then other; and some parts of this Fort are weaker or more in danger thē others are: I mean, there are some sinnes, by which the Devill may more easily surprize and captivate our soules. And therefore, as wee should keepe diligent watch against

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gainst them a'l; so wee should especially bend our forces against those that do or may more especially breede us harme and hinder our salvation. And consequently Examination being an approved meanes for grubbing up of sinne, we should apply this exercise against all finnes in generall, but more especially against those, frō which we may in reason feare the greatest danger. And these are either such finnes as are *easily contracted*, or such as are *hardly recovered*. For into the one sort men fall often, and out of the other they do seldomer recover, if they once fall in-
to

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to them : and so the one sort will endanger us by the *frequency* of our falls, and the other by the *difficulty* of our rising, after we be downe. But for better and more distinct understanding of this point, wee may in a more particular manner consider the severall sorts of sin, which in either of these two respects may breede some especiall danger. And of this kinde I take these finnes following to be.

1 Those that be great and *reigning* finnes : such as the Apostle saith do exclude a man out of Gods Kingdome. And in this kinde he reckoneth *a fornication, idolatry, adultery,*

(4) 1 Cor.
6. 9.
Gal. 5. 19.
20, 21.

2 effe-

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effeminateenes, sodomy, theft, covetousnesse, drunkennesse, revilings, extortion. Of which sins, and such like, hee saith, that they that are guilty of them, shall not inherit the Kingdome of God. And hee meaneth, that while they are such, or till by repentance and forsaking of them, they have obtained pardon, they shall never come in to Gods Kingdome. Against these David prayeth: 2 Keepe back t-by servant from presumptuous sinnes, let them not have dominion over mee: then shall I be upright, and I shall bee innocent from the great transgression. And against these wee should watch and

(c) Psal. 19

13.

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and pray, that we may avoid them; or if we have fallen into thē, we should by Examination learne to conceive the danger, that by repentance wee may gaine pardon. For whereas lesser sinnes, such as *David* calleth *errors* and *secret faults*, i. sinnes, which in regard of their finenesse and our frailty, do escape us through ignorance, unwarinesse, or cōmon and humane infirmitie; whereas, I say, these sinnes are in the best of Gods children; (for even they say, *c If we say that we have no sinne, we deceive our selves, and the truth is not in us* :) one of those other grosse sinnes being such as

(b) Psal. 19
12.

(c) 1 Iohn.
1.8.

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cannot ordinarily be committed, but with conscience and purpose of sinne in the offender, doth for the present bereave men of grace, and of all ritle & interest to the Kingdome of Heaven.

Thus much (that no man may think, that I here meant to move any controversie) our learned Divines, who deny falling from grace, do acknowledge to be true. The Reverend Bishop of Salisbury saith of such sinnes, that *they are not pardoned, till they be repented of.* The

*d Nusquam
decreta est
remissio pec-
catorum*

absque penitentia, neque unquam alia conditione concessa est. D. Abbot in Thomson, cap. 24. pag. 212. Vide etiam. cap. 23, 23, 27.

le arned

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learned Divines of Great Britaine in the Dort Counsell, say that God^e hath set this order, that the act of Repentance must goe before the benefit of forgiveness. And for prooffe thereof they cite the Texts of Scripture, Psal.32.5. and Ezek. 18.27. *Vrsin* saith, that they make men guilty of eternall damnation; and that if a man should continue in them to the end of his life, he should misse of eternall life. Our learned Divines of Great Britaine againe say, that by them, men who are

e—*J. l. l. m.*
ordinem in.
Ruit, ut
actis peni-
tentia bene-
ficium ex-
tra place-
dat. *Suf-*
fra. Theol.
Magna
Britan de
5. Articuli,
de Per-
severantia
quoad ec-
cles. Theol.
5. pag. 73.
8. Vocatur
[peccatum]
Regnum,
quod impe-
rium tenet
inhomi-
nem, et cum

eterna damnationis reum facit. Vrsin Catechis.
part. 1. q. 7. p. 60 An. — in quo si quis volens perse-
veraret usque ad finem vite, salute eterni excideret
Vrsin: Tractat. Theol. tit. de peccato. resp. d
tertium. pag. 108.

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g Regenti
ac justifica-
ti quanto-
que suo vi-
tio incidant
in atrocias
peccata,

— atque
hiscie indig-
nationem

Dei paternā
incurrunt,
reātē dam-

nabilem cō-
trahunt,

præsentem
ad regnum

celorum
ingredien-
dum apti-

tudinem amittunt. & — Reatum damnabilem contra-

hant, ita ut dum in eo statu impunitentes persistunt, nec

debeant, nec possint aliter sibi persuadere, quam se esse

mortui obnoxios. Suffrag Theol. Mag. Brit. de s. a. tic.

de Persev quoad Electos, Thes. 2. p. 71, 72. Si quis

igitur insisteret viam D. viciæ in ditione contrariam, pu-

taretur illam esse viam munditiæ, & impunitentem, qua

recta ducit ad gehennam; nunquam poterit in coe-

is regenerated do incurre a
damnable guiltinesse, and do
lose their present aptitude to
enter into the Kingdome of
Heaven. And, that so long
as they continue without re-
pentance in that state, they
neither ought, nor can per-
swade themselves otherwise,
then that they are lyable to
eternall death. And, that if
any man walk in a way con-
trary to Gods ordinance,
namely, that broad way of

tuam amittunt. & — Reatum damnabilem contra-
hant, ita ut dum in eo statu impunitentes persistunt, nec
debeant, nec possint aliter sibi persuadere, quam se esse
mortui obnoxios. Suffrag Theol. Mag. Brit. de s. a. tic.
de Persev quoad Electos, Thes. 2. p. 71, 72. Si quis
igitur insisteret viam D. viciæ in ditione contrariam, pu-
taretur illam esse viam munditiæ, & impunitentem, qua
recta ducit ad gehennam; nunquam poterit in coe-
lu n isto pacto pervenire. Tunc, si inter illam oppresse-
rit in hoc d. viciæ amittentem, non poterit n in mortem in-
cidere sempiternam. Ibid. Thes. 4. pag. 73.

unclesn.

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uncleanesse & impenitency,
 (which leadeih directly down
 to hell) he can never come by
 this meanes into heaven. Yea
 and if death shall overtake
 him wandring in this by-
 path, he cannot but fall into
 everlasting death. Thus our
 learned men speake: and
 they learned it from the
 blessed Apostle. For hee
 saith, that ^a they which doe
 such things, shall not inhe-
 rit the Kingdome of God.
 And writing to the Corin-
 thians, he saith, ^b Neither
 fornicators, nor Idolaters,
 nor adulterers, &c. shall
 inherit the Kingdome of
 God. And such were some
 of you; but ye are washed; but
 ye are sanctified, but yee &c.
 Where we may first note,

(a) Gal. 5.
 21.

(b) 1 Cor. 6
 9, 10, 11.

Q + that

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that the Apostle maketh an opposition betweene being *fornicators* or *idolaters*, &c, and being *washed* or *sanctified*, after the committing of these finnes. And this sheweth; that men being once guiltie of these finnes, do still remaine *fornicators*, *idolaters*, &c. till they be *washed* and *sanctified* from them: which without true and serious repentance they cannot be imagined to bee. And consequently: they who have committed such finnes, remaine such sinners, till they have repented. Secondly we may consider, that the Apostle saith of such sinners, that *they shall*

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not inherit the Kingdome of God: Neither fornicators, nor Idolaters, &c. And from hence it followeth that men who have committed these sinnes, are for the present, that is, till they repent, *deprived of all interest unto heaven.* And in respect of all this, every Christian should have an especiall care to examine his soule concerning these grosser sinnes, that he do not suffer himselfe to live and lye in any of them.

2. Of the same kinde are sinnes of *residivation* and relapse, when we fall back into the former sin, after our repentance, and vows of a better life. For relapses into sicknesse are

Q 5 danger-

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(4) M. Ga-
taker in
his Spirit-
ual watch,
Sect. 9. pa.
12, 13.

dangerous for the body;
and relapses into sinne are
no lesse dangerous for the
soule; & that (as a learned
man hath well observed)
in these 3. respects: 1. Be-
cause corrupt nature after
restraint groweth more
fierce: like a Mastive that
breaketh loose after he hath
beene tyed; or like a River,
that hath broke thorow
the bank that kept it in.
2. Because Satan is more
malicious against such as
have once escaped out of
his fetters; like a Iailour
that hath recovered the pri-
soner that broke from
him. 3. Because God layeth
judgements on such A-
postates, & powreth the Spi-
rit of slumber upon them. In
which

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which respects the sinner, is in much more danger by relapse then he was before. And therefore our Saviour said to the man whom he had cured of his lameness, *Sinne no more*; lest a worse thing come unto thee: & that if the unclean spirit, which hath beene cast out of a man, doe returne and finde the house swept and garnished, that is, made fit for the habitation of such a guest; then he goeth and taketh with him seven other spirits more wicked then himselfe, and they enter in and dwell there; & the last state of that man is worse then the first. By this it appeareth; that these kinde of sinnes into which

John 5. 4

Luk. 11. 24

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which wee have fallen be-
fore, if after our recovery
wee relapse into them a-
gaine, are most dangerous
and prejudiciall to a mans
soule. And therefore
when we call our soules
to account, wee should
more especially examine
them concerning the for-
mer sins, which we com-
mitted before-time, that
wee may see how well or
how ill we have continu-
ed the course of our re-
pentance & amendment.

See Mr.
Gataker
Spirituall
watch,
Sect. 20.
pag. 24.

3. Sinnes that fute with
our owne *dispositions*; such,
I meane, as wee are incli-
ned unto, either through
temper of nature or
custome of life. For these
finnes may breed speciall
danger

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danger, because we are ready to drop into them, when no other Tempter driveth us, beside our owne corruption. Of such *David* seemeth to speake, when he saith, *I kept my selfe from mine iniquitie.* And of such wee also should beware. And therefore in the daily care of our soules, wee should more especially question and examine them concerning those sinnes, to which we are addicted or disposed, either by nature or by custome.

Psalm. 18.
23.

4. The sinnes of each mans particular *calling* or *trade*, may especially endanger him, because hee hath by his very course of life

Garaker
Spirituell
Watch.
Se&. 19.
pag. 22.

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life, so many and so usuall occasions to bee tempted by them. Never a day, nor scarce an houre of a day, but some businesse will come in his way, either in dealing with others, or in deliberating by himselfe, by which he may be occasioned either to omit some dutie, or to do some wrong, or to follow some neerer way of thriving than GOD doth allow him. And amidst so many and frequent occasions, it will be hard to stand upright, without much care and watchfulnesse. And therefore as *S. Paul* prescribeth unto severall men, the duties that belong to their severall states

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states and conditions, as to him *that hath* the gift of prophetic, *that hee* prophetic according to the proportion of faith; and to him *that hath* an office, *that hee* waite upon his office, and so *he that* teacheth, on teaching, &c: so, if we desire to looke into the state of our soules, and to learne from our owne hearts, how well or how ill wee have done our duties, wee should have an especiall eye to such things as appertaine to our particular places and callings.

5. The finnes of the time, place and companie in which we live have speciall danger in them. For

first,

ROM. 12.6.

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first, they will draw us by their very *example* to partake with them; in so much, as that men who at the beginning do abhorre them, yet by continuance of time, are insensibly carried with them, before themselves can tell how. And secondly, *evill men* do desire *company* in their sinne, and do usually strive by all perswasions to win over to their side, those that are better affected. And therefore *Solomon* saith; ^a *My sonne, if sinners entice thee, consent thou not. If they say, Come with us, let us lay waite for blood; &c; we shall finde all precious substance, we shall fill our houses with spoile; cast in by*

(a) Prov. 1
10, &c.

lot among us, let us all have
one purse: My sonne walk
not thou in the way with the,
&c. In which words, So-
lomon first supposeth that
sinners will intice, and use
all plausible allurements
to perswade others to
their society; and then he
adviseeth the righteous to
take heede of them and
their sugred baites. And
so, if wee live among such
men, wee must expect
provocation from them,
and therefore should use
all providence for freeing
of our selves of them.
Thirdly, wicked men, if
they cannot winne others
to take part with them,
yet they will molest them,
because their contrarie
life

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(a) Wisd. 2.
12, & c.

life is an open shame to these mens dealings. And therefore the Wise man bringeth in the wicked, thus deliberating or rather resolving with themselves; *Let us lye in wait for the righteous, because he is not for our turne, and he is cleane cōtrarie to our doings: he upbraides us with our offending the Law, & objecteth to our infamie the transgressings of our education. He was made to reprove our thoughts, he is grievous to us, even to behold: for his life is not like other mens, his wares are of another facion: &c.* And this daily molestatiō from the wicked, will make good men afraid to do well, for feare

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of giving offence, or incurring danger : which made *David* to say, that the rod of the wicked should not rest upon the lot of the righteous; lest the Righteous put forth their hands unto iniquitie : implying, that if the wicked were suffered still to scourge and molest Gods people, it might bee a meanes to make them forsake their integritie, either by seeking to pacifie the wicked, or to protect themselves. By these considerations it appeareth, that in the company of evil men are many provocations to sin, partly by their bare example, partly by their evill counsel, and most of all by derision

(2) Psalm.
125.3.

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(c) Hiero.
m lib. 2.
Commen-
tar. in A-
mos Pro-
p. m. ad
Pammach
(d) Mr. Ga-
lak. in his
Spirituell
Watch
Se& 22.
pag. 27.

derision and reproches, or
by oppression and injuries.
In respect whereof, wee
may say, as S. Hieron
out of Cyprian, [*Nullus di-
turus periculo proximo*].
No man can be long safe but
is alwaies in danger. And
therefore & as men that
live in a bad ayre, or in time
of a generall contagion, are
the more carefull to fence &
arme themselves by taking
of preservatives, by eating
before they goe abroad, &c.
so, if a man live in such a
place & among such com-
pany, as where sinne doth
beare sway; hee should
have a speciall care to
arme himselfe against the
sins of that time & place,
and to watch over his
soule

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oule, lest he should be infected with the common corruption.

These and such like sins as these, because they breede the greatest danger, are to bee sifted and censured with the greatest care. And so wee see that wise men have held the like course in matters of this life, & have found good successe by it. When the King of Syria was to fight with Israel, he commanded his Captaines, *a Fight neither with small nor great, save onely with the King of Israel.* And the event sheweth, that the course was good: for whē the King was slaine, *b a Proclamation then went through-*

(a) 1 King.
22.31.

(b) ver. 36.

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(c) *In pugna
ad Mantini-
cam per-
tinet est La-
cedæmoni-
os, ut omni-
sui vel quis,
in solum
pugnarent
Epaminon-
dam, solos
iniquos
prudentes
esse fortes,
et illo nece-
ro, facilem
fore de reli-
quis victo-
riam: id
quod etiam
ex eunt. Plut.
Apoph. in
Agefil. pa.
214. C.
(d) 1 Sam.
17. 51.*

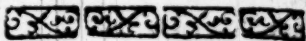
throughout the Host, Every
man to his Citie, and every
man to his owne Countrey.
And in like sort Agesilanus
gave advise to the Lace-
demonians in a certaine bat-
tell against the Thebans,
that they should omit all o-
thers, and fight only against
Epaminondas, who was
the Leader of the Field,
and a man of as great wis-
dome as courage. And he
gave this reason for it, be-
cause hee being killed, it
would be easie to conquer all
the rest: which (as my Au-
thor saith) fell out accord-
ingly. And so, when ^d Goli-
ath was slaine, the Philis-
tines seeing that their
Champion was dead, fled be-
fore Israel. And so in like
manner

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manner in our conflicts with sinne, it will be good counsell, that sometimes omitting all other vices, we bend our selves wholly against that sin, which troubleth us most: because if once wee have quelled our master. sinnes, the Devils great Leaders and Champions; it will be the more easie to chase away the rest. And for this cause, in the performance of this worke of Examination, a speciall care must be had against these great Commanders, that they escape not away in the throng.

CHAP.

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CHAP. IIII.

*Of the maner to be observed
in this worke, or how a
Christian should proceede
in examining of him-
selfe.*

THe matter being
declared, the next
thing to bee consi-
dered, is the manner: for
direction wherein; three
things are in the begin-
ning to be noted.

1. Note.

I. That in all workes
of this kinde, the manner
is much-what to be regu-
lated by the matter and
the end. For Examination,
on,

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on, in what kinde soever it be, being a searching or enquiry after something that wee desire to know, is alwaies to be so performed, as may best serve for the bolting out of that truth which wee search for. And as the matter whereof the question is, and the end for which the enquirie is made, and the discovery which is desired in this worke, do differ and disagree: so the manner of proceeding in making the search, will be different & unlike it selfe, as the things whereto it is applyed do require. As for example, if the Goldsmith bee to try his metall, hee useth

R

the

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the touchstone and the
fornace; because these are
the proper meanes which
his art doth teach for
finding out that which he
desireth to know. And if
the Carpenter bee to try
his worke that hee hath
framed, whether it be a-
greeable to art, and fit
for use, he useth his squire
and line and compasse;
because they being appli-
ed to his worke, will shew
how well it is fitted for
the purpose. And so in
like manner, if a Physician
be to try the estate of his
Patient he looketh upon
the urine, feeleth the
pulse, and observeth the
symptomes. And if a Judge
be to examine a suspected
per

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person, hee questioneth him about circumstances, and examineth him upon such interrogatories, as may entangle any man that meaneth by glozing shifts to obscure the truth. Thus in examinations, men follow that course which is suteable to the matter, and peculiar for that end whereto it is referred.

2. That Examination as here it is intended, being a *discussion* of a mans life, for discerning his spirituall state, is a kinde of *judicarie* proceeding, as hath beene shewed^a already. And therefore looke what course Judges do hold in their Sessions, or

2. Note.

(a) Cap. 2.

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at their Assises, the like course will be fit to bee held in this worke. Now in their Sessions, this is the course: They first enquire into the *facts* of men, and that enquiry is made by the testimonie of witnesses, and other proofes, that may shew what their deeds have beene: and secondly, when they have found out the truth of the fact, then they goe to the *rule* of the *Law*, and that being laied to the fact, directeth the Judge to give sentence according to right. And so in these *Sessions* kept in the *Conscience*, and held for the ordering of our soules, wee have two things

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things to enquire after;
the one what our *Actions*
and *facts* have beene, so
farre forth as they con-
cerne our spirituall life:
for finding out where-
of, our best prooffe is the
testimony of our owne
conscience; which will be
as good as a thousand wit-
nesses, if our selves corrupt
it not. And the other is,
how well these actions
do agree with *Gods Law*,
(which is the Law that
bindeth the conscience, &
cōcerneth the soule;) that
thence wee may learne
what to judge of our life,
how farre forth it agree-
eth with *Gods Law*, or
swarveth from it.

3 That the method or

R 3 order

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order of proceeding, is not altogether the same, when our Examination is concerning the *principall* Object or some particular sinne, as it is when it is applied to the *generall* Object or all the morall actions of a mans life. And therefore I will consider them severally and apart.

I And first for the *generall* Object, and for the sitting of our conscience thereabout, we must compare our life with Gods Law; and that may be done two wayes. For we may either beginne with *Gods Law*, & first see what it doth require at our hands, and thence proceed to our selves, & question

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stion with our soules, how and wherein we have observed or transgressed those rules. Or secondly, we may begin with our selves, and enquire what our doings are; and then go to Gods Law, that we may learne what to judge of such workes.

If we begin with Gods Law, then wee must doe two things.

First, we must get a cōpetent *knowledge* of Gods Law, that wee may know in some measure what each precept doth require of us, and what the meaning is of all such Commandements as concerne our practice, the summe whereof is contained in

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the Decalogue or tenne Commandements. For as an unskilfull man is never the nearer for a *line* or *rule*, if he have not beene taught the *carpēters* trade, nor knoweth not the use of these things; no more can a Christian bee any whit the better for hearing or having of *Gods Law* to direct him, unlesse he know the meaning of it, and can tell what vices are forbidden, and what vertues are commanded in every precept. Whence it followeth, that they which have never beene trained up in the grounds of Religion, nor have not the knowledge of their Catechisme, cannot possibly

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sibly goe about this so necessary a worke with any dexteritie or profit to their soules.

Secondly, when a man hath learned, in some good sort, the meaning of the Commandements, then in the second place hee is to goe through these Commandements one by one, and in each of them to consider what sinnes are there condemned, and what duties are there enjoyned, and hereupon still to question with his owne heart, *And have I committed this sinne ? Or, Have I neglected that dutie ? Or, If I have kept the precept, for the matter,*

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yes have I not broken it in the manner of performance, or in the intention of my minde? And thus we may proceed, when wee begin with Gods Law.

But if we beginne first with our selves, then we may hold this course: first (after some competent knowledge of the Law, which is ever presupposed in this worke) wee must take a view of our life, or of so much of it, as then wee are occasioned and purposed to examine, and consider from time to time, & from one moment to another, how we have been busied, in what sort wee behaved ourselves in it, and what have
beene

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beene our deeds, words, and thoughts, that deserve scanning: and hereupon wee must still question with our selves, upon every worke that admitteth such a question, what therein hath beene done amisse, or how wee have transgressed in the matter, or in the manner, or in the end, or in any circumstance. In which kinde that we may proceede the more orderly, and understand our selves and our estate the more distinctly, we must not passe over things in the grosse, and lap up too much of our life in a generall and indistinct consideration; but rather labour

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bour to part & divide our time by smaller parcels, that so wee may see every thing apart and by it selfe. For which purpose, those who have not better directions already, may bee pleased to make use of these.

I. If wee be to take a generall account of our whole life, & to examine our selves from our beginning to the present time; we may divide our life severall wayes. As first, by the times of our age, how wee were busied, and in what manner we carried our selves, towards God when wee were boyes, and when afterward wee were young men.

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men, and when men of middle age; and so on to our present time. Secondly wee may divide our life by the severall callings and conditions of life, in which we have spent our time : as what wee did when wee were Scholars at the Grammar schoole; what, when we were Servants, or Apprentices, or under Tutors and Gardians; what, when wee became free-men, or house holders, or at our owne libertie and disposing; and what in the exercising of our particular trade or profession, or course of life. As namely, Clergie

men may consider how they have dealt in their

ex-

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exercise of the Ministry, *Magistrates* in their places of government, *Merchants* in their trafficking, *Craftsmen* in their occupations, and every man in that vocation wherunto he is called, and in that profession which he doth exercise and bestow his life in. Thirdly, we may againe part and (as it were) subdivide the time of our speciall calling by the speciall businesses which wee have gone thorow, while we have lived in it; as a *Merchant* may consider of his dealing, how just or unjust it hath beene in the commodities which hee hath caried forth into the Indies, into the Easterne Coun-

Countries, and into other Kingdomes abroad; and how he behaved himselfe in fetching this or that commodity from such & such parts, and in venting his wares abroad after they were come home, &c. And so may other men doe in the like cases, concerning the principall businesses and occasions, that occurre or happen in their severall professions or callings.

2. If we be to consider of some lesser portion of our life, (as religious men have beene accustomed to do by considering that time which hath passed them since their last either ordinarie or more solemne

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solemne Examination,) then wee may part our moneths by weekes, and our weekes by dayes, and each day by his severall houres; that our task for the present being the lesse, our care and labour about each particular may be the greater.

These directions for the manner of proceeding in this generall Examination, I have represented to such as shall vouchsafe to reade this schedule; leaving them notwithstanding to their owne choise, which of these waies they will follow, or whether they will follow any of them at all, if so bee they know how to use a better

in

in steade of them. For those who are accustomed to these asceticall exercises of devotion, may perhaps devise other more fitting courses or waies of proceeding then these are: and it is reason, yea & a point of wisdom too; for every man to make use of those rules, which in his owne experience he findeth most proper to his owne nature, & most powerfull for his reformation & amendment. I will onely adde thus much more before I goe on, that the more kindes and wayes of proceeding that every man useth, the more knowledge he will gaine of his owne estate
and

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and the more will he bee enabled to resist sinne, & to reforme his life and behaviour : for that which escapeth him in one manner & course of proceeding, may meete him in another; & what one course leaveth unperfected. that the next may supply. And thus much shall serve for the *generall* Object.

II. Secondly for the *particular* Object, and our examination about it, we may for our direction therein make use of these and such like rules.

Rule 1.

I. We must single out some predominant and dangerous sinne; and bestow our care about it for the time : first *enquiring* how,

how, and when, and upon what occasion wee have fallen into it before-time: and then setting in our selves a *purpose* of heart to forbear it for the time to come. In undertaking of which purpose or resolution, it will be expedient, for our more easie and certaine victory, to set to our selves some short space, in which wee will force our selves to forbear that sin: as namely that we will do it for this present day, or till the next time that we shal examine our conscience againe, or the like. And when the prefixed time is come, we should questiō our selves, how well we have performed

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med that which wee purposed to doe; and how and wherein we have failed: and then begging pardon for our defects, we must beginne a new purpose, and prescribe our selves a like time for shunning of the same sin: and so on from day to day, still correcting our former errour, and still renewing our first purpose, till we have gotten a full victorie, This rule is prescribed, and was observed by ^a *Platarch* for repressing of immoderate anger, and hereby, in processe of time he attained to a great measure of patience. And if we observe the like rule in pursuing our finnes; we

may

(a) De Ira
cohibenda
in fine pa.
464. B, C.

Cap. 4.

Rule 2.

may finde a like help to-
wards grace and goodnes.

2. In pursait of the se-
lected sinne, it will be ex-
pedient not to content
our selves with purposes
against the maine sinne in
generall, but more parti-
cularly and distinctly to
bend our selves against the
*speciall acts, occasions & op-
portunities* of it. As for
example, Suppose *raſh
anger* is the sinne which a
man ſitteth and purſueth
for the rooting of it out;
it will be fitting for him
to reſolve with himſelfe,
not to ſpeake harſhly, not
to looke fiercely, nor to
uſe churliſh behaviour;
whether his ſervant diſ-
pleaſe him wth negligēce,
or

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or his friend offend him with unfaithfulness, or his enemy provoke him with ill language and malicious dealing, &c. In which case and course, special care is to be had, that wee doe especially set our selves against that act, or that occasion, or that cause, by which wee doe most usually offend.

Rule 3.

3. As oft as we finde any motion of the sin to stirre and shew it selfe within us, it will be convenient, not onely to withhold our consent, but withall to *exercise* some acts of the *contrary vertue*. As for example, if *desire of Revenge* be the sin which stirreth up our blood

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Rom.12.
19,20.

blood and boyleth within us; wee must not onely forbear to *avenge our selves*, but further also must force our selves to pray for him that hath offended us; & *if he hunger, to feed him*, and *if he thirst, to give him drink*; and to doe for him any other office of love, as occasion shall serve. This Rule, if it be duly and sincerely observed, will be able in time to quell the rage of the sinne, and will make it lesse forward to sollicite us afterward, when it hath found such entertainment from us already.

4.If in our daily Examination, we finde that wee have

Rule 4.

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have beene defective in performing of what wee purposed, especially if our failings have beene great and dangerous, then it will not bee amisse to *amerce* and punish our selves for such either our slothfulnesse or wilfulnes. As namely, to enioyne our selves some extraordinary *abstinence* frō meat, recreation or ease; or by way of a Fine, to give some forfeiture out of our purses; or to use some such other holy revenge upon our selves, the feare or smart whereof may make us more carefull for afterward. This holy revenge, exercised by the Sinner upon himselfe, is commended

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mended by the Apostle, as a worthy fruit of serious repentance. 2 Cor. 7. 11. And it may besides serve us also for an effectuall meanes of amendment of life. For as the pleasure, which wee take in sinne, doth allure us to commit it, so the smart, which wee feelee for sinne, will make us to avoid it. In which kinde that punishment is most likely to doe good, which is imposed by our owne censure; both because we shall be the more willing to submit to it, and because we may better conceive why it was inflicted; as I have^a else-where shewed more at large.

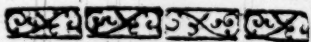
S

And

(a) Christians Fast
cap. 3. pa.
45, 46, 47.

Cap. 5.

And this may suffice for the method and maner of proceeding.



CHAP. V.

Of the times of Examination, in which it is to bee exercised.

THe next thing to bee considered, is, what may be the fittest times for this exercise. And the times to bee considered are two; *When* and *how often* it is to bee used. For answere whereto, the Scriptures, for ought that I know or can observe, have determined no set or precise time, which is necessary

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cessary alwayes to be observed in the performace of this worke, Notwithstanding some rules there are, partly pointed at in the Scripture, and partly prescribed by holy men, which we may make use of for our good. And they so farre as I can gather and observe, be these and such like.

1. There is no danger of sursetting upon too much, nor need we feare lest wee do performe it too often. For first, the oftener wee reckon with our soules, the fewer new things wee shall have at every time to reckon for; and the fewer the things be, the more readily will
S^p they

Cap. 5.

they be called to minde, and they may be scanned the more exactly : whereas multitude of things, if they come together, will hide one another, and take time one from another, and hinder the notice each of other; and still it may bee expected, that where many businesses are tumbled in together, some will escape away in the throng. And secondly, the oftener we take account, the fresher will our deedes and actions bee in remembrance; because being lately done, they have not had space to slip out of our mindes. And therefore the oftener, the better : nor can there
light.

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lightly bee any danger in being too diligent. The consideration whereof made St. Bernard say of this worke, ^a [*Si semper hoc quum opus est, facis, semper facis;*] If yee will doe this as often as there is neede of it, you must doe it alwayes. And it may bee thought, that in respect hereof, the Prophet, speaking of this worke, did double his words, ^b *Let us* (saith he) *search and try our wayes*: implying, that as hee doth double his words, so wee should double the worke; and after we have done it once, doe it yet over againe.

2. The time that lear-

S 3 ned

(^a)Bern in
Cantic
Serm. 58.
in fine pa.
742.

(^b)Lam. 3.
40.

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a Hoc fiat
singulis die-
bus — Et
quod facis
in pecunia,
nec sis ut
duo dies
intererant,
quin cum
famulora-
tionem in-
cas, ne con-
fusionem in-
ducas obli-
vione: rēro xj
in 7
wed 100
miser 100
ira 100
am 100.
Chy. exp.
in Psal. 4.
pag. 27. A.

ned and devout men have
beene accustomed to ob-
serve, and do think most
convenient for an ordina-
ry practice of this dutie
is, that once every day at
least, every man should
consider of all such things
as have passed since his
last reckoning. So saith
S. Chrysostom, ^a Let this ac-
count be kept every day:
and That which thou doest
in a matter of money, which
is, that thou sufferest not two
dayes to over-passe thee
without reckoning with thy
servant, lest forgetfulnesse
should breede confusion in
the reckoning; doe the same
also in matters of thy soule,
and actions of thy life, eve-
ry day. And the same Fa-
ther,

ther, preaching upon that Text, ^b *My sinne is ever before me*, noteth that the Saints in old time ^c were used to forget their vertues, and remember their sinnes, not as men now a daies (saith he) do use to doe, who put their sinnes out of their remembrance. And hereupon hee adviserh us not long after, in the same Sermon; ^d *Hast thou not a booke in thine house, wherein thou writest thy daily accounts?* Have also a little booke in thy Conscience, and write therein thy dayly transgressions. I meane, (saith hee) when thou layest thee downe upon thy bed, — bring forth thy Booke, and take an account of thy
S. 4. sinnes.

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b Pl. 51. 3.
c *Virtutum suarum obliti, peccata sola memoria retinebant: non ut huius temporis homines, qui peccata non suorum memoriam exuunt.* Chry hom 2. in. Psal. 50. p. 1003. D.
d *Anon codicem domi habes, in quo quotidianam rationem scribis? Habe isem codicem in conscientia, & quotidianam peccata scribe.* &c. Chry ib. p. 1004 D.

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sinnes. And to like purpose speake many others, as may further be seene in the next rule following.

3. The time which learned and wise men have allotted for this worke, is especially in the Evening or at night : because that time is a time of vacation and leisure. For in the day time we have our Trades to follow, and our markets to make, and our Law-suites to attend on, and our friends to talke with, and our families to provide for; and one businesse or other will ever bee coming in the way, and interrupt us : but the night is a time of privatenesse and

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and retirednesse, when occasions of the world being overpassed, wee have the more freedome to conferre with our soules. To this purpose it is, that *David* tooke the night time to meditate in; ^a *I have remembred thy name; O Lord, in the night, and have kept thy Law.* And that time hee tooke to lament his sinnes; ^b *Every night (saith he) I wake my bed to swimme, and water my couch with my teares.* And that time hee tooke also to examine his soule in; ^c *I call to remembrance my song in the night; I commune with mine owne heart.* And that time hee biddeth us also take for

(a) Psal. 119.
55.

(b) Psal. 66.

(c) Psal. 77.
6.

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d Psal. 4. 4.
 e Post cenā
 inquit, quā-
 do itis dor-
 mitis, quan-
 do estis de-
 cubaturi, &
 mullo pre-
 sente, multa
 quies & si-
 lentium, &
 non me in-
 terurbare
 profunda
 tranquillitas;
 excita
 iudicium
 conscientia.

— Quando
 neq; amicus
 interurbat,
 nec famulus
 uritat, nec
 turba nego-
 tiorū iurgat;
 nec vitæ
 inordinatio
 alicuius
 exigit. Ch.
 exp. in Pl.
 4 p. 26.
 C. U.

the like purpose; ^d Com-
 mune with your owne heart
 upon your bed, and be still.
 Upon which words of the
 Prophet, wee have this
 note given us by St. Chry-
 sostom: ^e What meaneth this,
 (saith he) that he saith, Co-
 mune with your hearts upon
 your beds? And he answer-
 reth, It is this; After supper
 time when yee are going to
 sleepe, and are ready to lye
 down on bed, and have great
 quietnesse and silence with-
 out the presence or distur-
 bance of any, then erect a
 Tribunall for the conscience.
 And a little after; When
 neither friend doth disturb
 thee, nor servants provoke
 thee, nor multitude of busi-
 nesses doth presse thee; then
 take

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take account of thy life, what thou hast done in the day time before. And the same Father in another place,
 a When thou laiest thee down upon thy bed, and no man is by to disturb thee, before sleep come on, bring forth the book of thy conscience, and recount thy sins with thy selfe, saying to thy selfe, **HAVE I THIS DAY OFFENDED IN WORD OR DEED?** Hee addeth, b In the day thou hast not time for this worke; but feare of superiours, and conference with

a Quum in lecto tuoiacet, nequaquam est qui tibi negotium facessat, ante requiem somnum irrepet, libet enim in medium produci, & peccata tuarum reputari, dicere u. pueriptionem Numquid hoc erodit, velle mone vel opere peccare? Chri. Hom. 2. 11.

Psal. 50. pag. 1004. 1005. b Dicitur tempore id facienti spiritum non habere; verum & Profectionem mentis, & solidum colloquia, & regnum curia, & a laude proli studium, & uxoriam prouentio, ac perinde mensa solitudine, & sapia de abusu deus, uirtu. Idem ibid pag. 1005.

friends;

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e Compleso
jam dic, am-
trique opere
cum corpo-
vulsum spi-
ritus etiam
austore,
et tunc a
pata vram
apaxiva-
is vram
xai tunc
m' d' vram
su vram
i' d' vram
d' vram
to. 2. de la-
stic Mon.
in fine, pa.
306 C.

4. Docuerunt nos sepe patres nostri, quo pacto pinguimus nos ipsos per singulos dies, ut scilicet in vestram reverentiam nobiscum, quomodo transactam diem exegerimus, & insuper mane, quomodo noctem &c. Docuerunt. 4 Biblioth. Pat. ed. r. c. xcol. Doctrina 11. pag 814.

friends, and care of busines-
ses, and forecasting for edu-
cation of children, and provi-
sion for wife, and preparation
for diet, & a thousand things
besides doe distract thee.
And to the like purpose
S. Basil; When the day (saith
he) is ended, and busineses
are past, before rest and sleep
it is expedient that every
mans Conscience should bee
judged of his owne heart,
And Paracletus saith, that
it was a rule from their fore-
fathers, how men ought to
cleansc themselves, that in
the evening they should pre-

tion.

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tion themselves how they
 had passed the day; and a-
 gaine in the morning, how
 they had passed the night.
 And Bernard; Let Iustice
 sit and judge, let the con-
 science stand impleaded and
 accusing it selfe. No man
 loveth thee more nor no man
 will judge thee better. In
 the morning exact an ac-
 count of the night past, and
 impose upon thy selfe wash-
 fulnesse for the day to come.
 In the evening require a
 reckoning of the day past, &
 lay an injunction for the
 night comming. And in
 like maner speake other
 spirituall Masters, who
 undertake to prescribe
 rules of a religious life.
 Whereby it may be seene,
 how

e Solazia-
 d. de iustitia.
 f. l. r. a
 e scriptum
 a. c. f. a. s.
 conf. iustitia.
 Nemo te
 plus diligit,
 nemo te fi-
 delius iudi-
 cat. Atque
 praestantia
 iustitia sua
 te ipso exa-
 ctionem, &
 te cura diei
 in t. b. inti-
 cito cautio-
 ne. Uspere
 diei praeter-
 ite ratione
 exige, & su-
 perueniens
 noctis fac
 iustitiam
 her de vi-
 talis ad
 fr. de Mo.
 De pag.
 1022. 10.

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how they do generally agree upō it, as a received Principle, that every night men should take accounts and examine themselves for the day past: but in the two last authorities wee may further note, that besides the accounting at night for the day past, they require also a reckoning each morning for the former night. And surely that is not to no purpose: for even in the night reserved for rest, there do many times passe, thoughts, affections, purposes, yea and some actions also, which as they do well deserve censure, so may easily be forgotten, if they be deferred

ferred till multitude of
busineses the day follow-
ing, have bred a confusion
in the memorie.

Cap. 5.

4 It is a very fit time
for this worke, when we
have beene about some
important businesse, in
which there may be occa-
sion either of doing good,
or of offending in some
speciall manner. Thus *Iob*,
when his sonnes had
beene feasting, because
great cheare and much
merriment are most times
occasions of some sinne,
therefore at their returne
home he called them to-
gether and sanctified them,
and offered burnt offerings
according to the number of
them all. For *Iob*.

(2) *Iob*. 1.
4. 5.

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may be, my sonnes have sinned, & cursed God in their heart. Thus did Iob continually. And thus Christians should doe : when they returne from making purchases or striking of bargaines, or following of Law suites, or feasting with their friends; or debating of controversies, or any other the like works and imployments of moment, they should call together their thoughts, and examine their hearts concerning all the former passages, and sanctifie their soules by lamenting their sinne, & purposing a better life.

5. It is a fit time also to examine our consciences, when

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when we have some speciall occasion to prepare ourselves for God, or to intreate his favour in some speciall sort. Thus the Church of *Israel*, when they were in distresse, and sighed to God for reliefe, they encouraged each other, *Let us search and try our wayes, and turne againe to the Lord.* And *S. Paul*, when the Lords supper was to be administred because it was a matter of great weight, and might breed much harme to the unworthie Receiver, therefore prescribeth this rule of preparation to all that minde to partake of that Sacrament; *Let a man examine himselfe:*
and

Lam. 3. 40.

1 Cor. 11.
28.

Cap. 5.

and so let him eat of this bread, and drink of this cup. And so in like manner, if we bee in any *distresse* or danger by reason of our sinnes, that is a fit time to examine our selves, that by serious repentance we may goe to begge pardon. And if wee be to receive the blessed *Supper* of our Lord, then we should examine also, lest being unprepared for so holy a worke, we prove unworthy partakers of Christs body. And If we keepe a *fasting* day, for the humiliation of our soules, that is a fit time, that by taking a view of our sinnes, wee may be the more dejected with sorrow. And if wee
keepe

Cap. 5.

keepe a *Sabbath* day, or
some great day of festivi-
ty unto the Lord, that al-
so is a fit time; that our
soules having by exami-
nation been purged from
our sinnes, wee may be
prepared to heare, and
pray, and praise God with
attention and zeale. But
especially if wee be cast
upon our *sick beds*, in dan-
ger of death, and in ex-
pectation of our dissoluti-
on, then is a most urgent
time to take account of
our soules, that our rec-
kon'ings may bee made
even, before we be called
to account at Gods Tri-
bunall seate. For as the
tree falleth, so it lyeth: and
if wee dye unprepared,

we.

Cap. 5.

we shall be unable to answer him who is the Judge of quick and dead. In these therefore, and all other cases of like moment and consequence, there is great cause to use this worke.

Lastly, besides those daily and casuall times, it is a convenient time also, after some good space passed in this manner, to examine our selves over againe : as for example, after a moneth, or after a yeare, to consider our selves for the moneth or yeare last passed, that thereby wee may see how we have profited, or how wee have decayed for that space of time. For as

our members grow, and our shape every day changeth, and our black hayres turne gray, while wee perceive it not, nor can tell when & how these changes come; yet after some space of time wee may easily discern, that so we are changed: so it is in the state of our soules; besides the manifest changes of it, which do appeare while they are in doing, there are certaine insensible alterations, w^{ch} are not to bee discerned, but after some continuance of time. And for the rectifying of these, it is necessary to take a more generall view of our soules, then in every dayes

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(2) Sicut
 nō sentimus
 quomodo
 crescunt
 membra,
 proficit cor-
 pus, muta-
 tur species,
 nigredo ca-
 pillorum al-
 bescit in ca-
 nis; (Hac
 quippe om-
 nia, nobis
 nescienti-
 bus, aguntur
 in nobis:)
 ita mens
 nostra per
 momenta,
 vivendi ip-
 so curarum
 usu a semet-
 ipsa permu-
 tatur &c.
 Greg Mo-
 ral. lib. 25.
 c. 6.

Cap. 5.

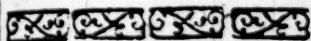
dayes examination wee can doe; that we may see wherein we are better or worse, or how our zeale is increased or decayed, over that which it was a moneth, or halfe a yeare, or a yeare, or longer time before. For by this meanes we shall not onely see our grosser and more apparent faults, but even our decay of fervour and religion, which creepeth upō us unawares, & so learne to blow the coales of zeale, and to stirre up the grace of God that is in us, that wee may ^astrengthen the things which remaine, and are ready to dye. For which purpose the Ancients have beene accustomed

(a) 1^o poc.
32.

Cap. 5.

(b) Trea.
tise of
Fasting.
cap. 10.
pag. 129. &
131.

med to use the time of
Lent, as I have shewed in
an^b other place more
fully.



CHAP. VI.

*Of the benefits of this worke,
or what good use it may
serve a Christian for.*

HAVING hitherto in
some measure de-
clared the *nature* of
Examinatiō, with the *ad-
juncts* appertaining ther-
to, I come now in the last
place to consider the *be-
nefits* that we may reape by
it : the consideration
whereof may animate us
to abound in this worke of
the

Cap. 5.

Examina-
tion is a
good
means for
Repentance.

1. Reaso.

the Lord, when wee shall know that our labour is not in vaine in the Lord And for that purpose I have gathered & observed these uses following.

I. It will bee a good meanes to fit and leade us to *repentance* and amendment: and that in two respects.

1. Because it will serve to *discover* unto us our finnes, and make us see our wretched and miserable condition. For wee (such is our frailtie and corruption) do daily, yea hourly commit many finnes, which through heedlesnes our unskilfulnesse, or strength of passion, or because wee are
intent

Cap. 6.

intent upon some other
businesse, which then ta-
keth up all our thoughts;
we observe not, or dis-
cerne not for the present.
But businesse ended, and
the occasions and tenta-
tions passed, when we are
more free both from di-
straction and passion; if
then we take a time to be-
think our selves and to
recall all that is past; then
our thoughts will bee our
owne, and we shall in cold
blood be able to see ma-
ny things, which before
went unespied. Then for
example, we shall be able
to tell our owne sorowes,
“Such a time I met with
“a bad companion, and
“over-stor my selfe with
T excesse

Cap. 6 .

"excesse of drink; & such
 "a time I met with a
 "wanton Minion, who
 "inveigled mee with her
 "lookes, and I was ensna-
 "red with her love; and
 "such a time I met with
 "a crosse-neighbour, and
 "my heart did rise a-
 "gainst him at the very
 "sight of him; and at such
 "a time I met with some
 "merry mates, and in our
 "idle chat I disgraced
 "my neighbour behinde
 "his back; and such a
 "time, when I was in
 "praying or hearing, my
 "heart was wandring a-
 "bout the vanities of the
 "world, or my selfe fell
 "asleepe while God was
 "admonishing mee of
 "things

Cap. 6.

“ things belonging to my
“ soule : and many times
“ in one day I have sinned
“ against God by unjust
“ dealing with my neigh-
“ bour, One I deceived
“ by a lye, and another by
“ unsound commodities,
“ and a third by counter-
“ feit and base money, &
“ a fourth by faire promi-
“ ses and protestations,
“ which I never meant to
“ performe. And an hun-
dred other such sinnes as
these wee might discover
in our selves within a
short time, if we did take
accounts of our selves at
convenient times. And
if our sinnes were once in
this sort set before our
face, they would make us

T 2 tremble

Cap. 6.

tremble for feare, and blush for shame and give no rest to our heads, nor slumber to our eyes, till by sorrow and repentance wee had made our peace with our God.

2. Reason.

2. Examination rightly performed, will bee a meanes to leade us to repentance, because it will shew us with what patience and long-suffering God hath borne with us, and in what desperate case our soules stood, but that GOD in mercie spared us beyond our deserving. For it will appeare that he might have stricken us dead many a time, while we were provoking him by our sinnes.

For

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For example, while wee were drunk, and could not speake a ready word, or while wee were satisfying our uncleane lusts in the Harlots bed; or while we were abusing Gods Name by profane oathes and execrations; or while wee were taking a bribe to pervert Justice; or while wee were telling a lye to undermine our neighbours: then and at such an instant God might have cut us off, and have drawne us to the Judgement with a harlot in our armes, or a blasphemous oathe in our mouths, or a bribe of oppression in our hands, or a murderous and malici-

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(a) 1 King.

16.9.

(b) Dan. 5.

2, 3. &c.

with ver.

30.

(c) Act. 12

21, 22, 23.

(d) Num.

25, 6, 7, 8.

ous thought in our hearts.
 And if then God had
 taken us away, as he tooke
 away ^a *Elah* in his drunken-
 nesse, and ^b *Belsazzar*
 in his profanenesse, and
^c *Herod* in his haughtines,
 and ^d *Zimri* and *Cosbi* in
 " their uncleannes: Lord,
 " what might have be-
 " come of my poore
 " soule? Or, what could
 " I have expected, but to
 " have died in sinne with-
 " out repentance, and to
 " have lived ever after in
 " torment without hope?
 " But he hath spared me,
 " and it is his mercy thus
 " by his patience to bring
 " me to repentance, that
 " I might be saved. Now
 what Christian heart
 would

would not tréble to think what great danger hee hath elcaped; and would not melt into teares to remember what great mercy hee hath received? And what soule would not be mooved hereby to hasten his repentance, either that hee might prevent all such danger hereafter to himselfe, or that he might shew a thankfull heart to God, that hath spared him in such manner?

And in such fort will Examination lead us to *repentance* & amendment, if we use it diligently and in due order. And that is the first use for which this worke doth serve.

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Examina-
tion a
meanes to
prevent sin.
1. Reaso

II. Secondly, it will be a good meanes to prevent future sinnes; and that in two respects also.

I. Because the finding out of our former errors, and the sinnes that bee past, will lay before our eyes our speciall infirmities, and will make vs see both the corruptions that cleave closest unto us, and the tentations that oftenest prevaile with us. For if the accounts be diligently made, one will finde, that hee is soonest overcome with pride; and another, that hee is oftenest taken with lust; and another with vaine glory; and another with revengefull thoughts; and every

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every one with something, to which hee is inclined by nature or custome, or to which hee is allured by ill company and daily tentations, or to which hee is forced by threatnings or feare of offending. And when once we see how we were mis-led, and what it was that deceived or overcame us; wee shall hereby learne how to discover the dāger & how to arme our selves against the assault, and how to handle our weapons when occasion shall require: and every former errour will make us more wise and more wary against the next onset. For as among men

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hee that findeth himselfe to have beene deceived with faire words, will never trust that party any more, and as he that hath beene coozened by counterfeite wares, will learne by that error to judge better of the like commodities for afterward : so in the case of our soules, a wise Christian, by every error that he hath committed and discovered, will learne more wisdom to prevent the like danger.

2. Reason.

2. Examination will bee a meanes to prevent sin, because having humbled us with sorrow, it will make us afraid of the like smart, and resolute to stand

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stand out against all tenta-
tions. For we usually say,
that the *child* that hath
beene once burned in the
flame, will feare to come
neare the fire any more: &
so when by discussing our
cōsciēce, we have learned
to condemne our selves,
as wretched Caitifes un-
worthy of any mercy, the
smart of that wick is
past, will make us afraid
to come neere the like
danger for ever after.
Nor will any man bee so
prone to offend, if hee
know that once within 24
houres hee must come to
correction, and be censur-
ed by the just sentence of
his owne conscience. So
St. Chrysostom, ^a The
soule,

(2) *Anima*
desertum
verita iudi-
cii, ne ean-
dem rursus
subeat sen-
sentiam, &
ro queatur
et flagelle-
tur, redde-
tur ad pec-
catum tar-
dior. Chry-
s. *st in*
1^a 4. p. 38
27. C.

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(b) *Dum dolens at-
mista, ad-
mittenda
excommunicationis;
et fit qua-
dam de con-
demnatione
culpe, disci-
plinam in-
terit. Am-
brostom 4
de Penit.
lib. 2. cap.
10. pag.
413.*

(c) *Desinet
ira, et erit
moderatio;
quia sciet fi-
bi quotidie
ad iudicem
se venien-
tem. Sene-
ca de Ira.
lib. 3. cap.
36. p. 599.*

soule (saith he) being afraid
of the sentence that pas-
sed on him the day before,
will bee more slow to offend,
lest hee do againe incurre
the same censure, and bee
lashed and beaten as before
hee was. And St. Ambrose,
^b while we bewaile sins past,
wee exclude sinnes to come:
and the censuring of our
evill doings, is a disciplina-
ring of us to innocency of
life. And Seneca, bending
himselſe against the vice
of immoderate anger, for
the moderating or rather
abolishing of it, thinketh
this worke of Examinati-
on, in which we passe cen-
sure upon our selves, will
bee most effectuall. For,
^c Anger (saith he) will cease,

and

and become more coole,
whē it knoweth it must come
every day before a Iudge that
will not spare it. And
surely no man will either
shame himselfe every day
before God and his owne
conscience, or judge and
cōdemne himselfe for his
misdoings; unlesse hee
both meane to amend
them, and finde some
sweetnesse and comfort
in the practice of this un-
gratefull worke. In re-
gard whereof, I may true-
ly say, (and that shall bee
the clause of this point,)
Either *examining* will
make a man leave his *sin-*
ning, or sinning will make
him leave off *examining*.

III. Thirdly, the due

per-

Cap.6.

Examina-
tion ma-
keth us in-
different

Judges be-
twene o-
thers and
ourselves.

performance of this worke, will make us more *indifferent* and more equall in judging of our neighbours and brethren. For if a man do not sift his soule, and discover his own corruption; self-love and pride, bred in mans nature ever since *Adams* fall, will make him to over weene himselfe, and under-value others. And this is the chiefe reason why men are so favourable towards their own faults, & so peremptory against other mens. But if men by sifting their foules, have discovered their sinnes, the sense of their owne wants, will make them more pittitull towards

towards others : as St. Paul implyeth, when hee exhorteth men to meeknesse towards other men from this consideration, because *a* *themselves were sometimes unwise, disobedient, &c.* and for this, *b* *Least themselves also be tempted.* And where St. Paul saith of himselfe, *c* *that hee was chiefe of sinners,* S. Bernard noteth *d* *that hee spake this not falsly out of rashnesse and temerity, but feelingly, and out of the sense and esteeme that hee had of his sinnes.* For hee that by examining himselfe, doth thoroughly understand himselfe, sheweth no mans sinne to bee equall to his owne, which he know-
eth

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(a) Tit. 3.
2. 3.
(b) Gal. 6. 1
(c) 1 Tim. 1
15.
(d) Neg. hoc
dicebat
Paulus nē-
tendi prae-
cipit. a. me-
sed a. firmatis
off. cione.
Quem
propterea ex-
aminando
suspensum in-
telligit, suo
peciao nul-
lum, eccu-
tum pro esse
existit at,
quod non si-
cut suum
intelligit.
Bern. de
vit. solitari-
ad fratres
de Monte
Dei, a.
202. 1.

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Examina-
tion com-
forteth a-
gainst
despaire.

eth not so well as his owne.
And therefore if men
would carefully performe
this worke in examining
themselves, they would
not rashly condemne o-
thers without cause.

IIII. This daily rec-
koning with our selves,
will bee a meanes to
strengthen us against de-
spaire, and to comfort us
in a time of *tentation* and
feare, For if the Devill
shall present our sinnes
before our face, and ag-
gravate them, that hee
may drive us to despaire;
then our former practice
of this duty will bee a
help to support us two
wayes.

I. Because by often
reckoning

reckoning with our soules,
wee have gotten the true
knowledge of our state;
wee have found our sins,
both which they be, and
of what quality they are,
and therefore wee shall
not so easily be deceived
by Satan, if he presse them
beyond their pitch and
aggravate them beyond
their condition, as in times
of distresse hee usually
doth.

2. Because by this dai-
ly reckoning and judge-
ing of our selves, we have
made all even betweene
God and our soules. For
having confessed our sins,
and censured our selves,
and fled to God for for-
givenesse, wee have his
pro-

Cap. 6.

promise of remission and pardon. And then whatsoever our sinnes bee (as certainly they are both the fewer and the lesser for the performance of this worke, but whatsoever they bee) wee know they cannot hurt us, because God hath forgiven them. And these things will be unto us matter of great comfort in a time of conflict and distresse; at which time a little peace of cōscience will be worth all the world. For whereas men that have lived securely, without casting up their accounts, are in times of tentation overwhelmed with horror, being neither able to give
comfort

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comfort to themselves,
nor to receive it from o-
thers: hee that hath used
a daily reckoning with
his soule, will be mooved
at the sight of his sinnes,
rather to blesse God for
his mercy, because hee
hath pardoned them, than
to despaire of his mercy,
for feare that he will not
pardon them.

V. Fiftly and lastly,
our judging of our selves
in this sort will bee a
meanes to prevent Gods
heavier *iudgement* after-
ward. For God will have
our sinnes to bee discove-
red one way or other, and
will have us to be convi-
cted and judged for them;
and if our selves do^a bolt
them

Examina-
tion is a
meanes to
prevent
Gods iudg-
ments.

4

(4) Pre. 28.

13.

Psal. 32. 5.

1 Cor. 11.

31.

1 Iohn. 1. 9

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(a) *Letum
atque quie-
tempetatu-
rus, hoc ju-
dicium in-
cas: idone-
um enim ad
hanc rem
hoc tempus
est, &c. Id-
si quotidie
diligenter
facis, terri-
bitur futuri
Iudicis Tri-
bunalatus
afflites.*

*Chrysost.
Hom 44.
in. Matth.
pag. 398. B*

(b) *Zeph. r.*

12.

(c) *Pf. 50.*

21.

them out, and produce them, he will cover them; and if we accuse and condemne our selves, he will absolve and acquit us, and if we punish our offences, hee will forgive them. Whereupon St. Chrysostom concludeth, that ^a if a man do diligently every day performe this worke of examination; hee may stand with comfort before the dreadfull Barre of the great Judge. But if wee neglect this duty, and flubber it over without care, hee will take it into his owne hands and will performe it to the purpose; he ^b will search Ierusalem with candles, and he ^c will reprove the ungodly,

and

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and set his sinnes in order before his eyes : and he will bring every worke into Iudgement, whether it bee good or euill : and nothing shall goe for nought, that hath beene done against his Law. For, [*aut homine puniente, aut Deo iudicante plectentur;*] they must be punished either by our owne censure, or by the sentence of God, who is the great Iudge of all the world. And in this sort our reckoning with our selves will prevent Gods judging of us at the last day.

These and such like be the benefits which wee may reape by this exercise.

Out

(a) Eccl. 12
vk.

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(a) Deut.
32.47.

Out of the consideration of all which, I think I may justly apply to this worke of Examination, that which *Moses* spake of Gods Word delivered to the Israelits; *"It is no vaine thing concerning us: because it is our life, and through this thing wee may prolong our dayes in a blessed and happy state for evermore. And this bare consideration is argument enough, both to commend the necessity of the worke, and to command our diligence and care for the practice of it. But yet to set a little more edge upon our affections, wee may hence deduce foure considerations*

tions applicable to our practice and state of life.

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1. We may hereby see what the cause is, why most of us, notwithstanding our hearing and reading, & praying, & communicating, yet do rather *decay* then *thrive* in grace. For though I will not deny, but this defect may be ascribed to some other causes also; yet seeing Examination is so usefull for *repentance*, and so powerfull for *amendment* and reformation, the neglect of this must needs breed a great defect of grace: even as the absence of the Sunne which is the fountaine of heate, maketh way for frost and cold weather.

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weather. Nor is it any marvell that *negligence* in accounting, produceth such decay in our soules; for even the like negligence in taking of accounts in our trades, doth breed an evident decay in our worldly estates. For if wee should passe dayes and weekes and moneths, without accounting our receipts and expences, every cunning Chapman abroad would over-reach us, and every false servant at home might robbe us, while we thought on no harme, nor perceived how, or wherein we were wronged. Now there is no Chapman so crafty to deceive, as the Devill is;

nor

nor any servant so false to his master, as our owne hearts are to us : & therefore if we passe dayes and weeks and moneths, yea and yeares too, without examining our consciences, and calling our hearts to account, as most of us doe; it is no marvell if we decay in goodnesse every day, till at length wee prove Bankrupts. Nay rather it were a wonder if we should long subsist, without being utterly undone. Cease then to marvell that there is so little *Conscience* in the world, so long as wee know that there is no more *examining* of the conscience among men.

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2. Wee may observe here a reason why God doth many times lay *crosses* upon us; and though we pray and fast and call for mercy, yet finde not that ease nor that deliverance which wee expect. For if Examination be so effectuall for removing of Gods Judgements, as hath beene shewed; then certainly if Gods anger doe continue upon us, and *his hand be stretched out still*; it is an evident signe, that wee have not judged our selves, nor erected a *Tribunall* for the conscience within us, as in duty & in wisdom we should have done. Thus the Prophet threatneth the Jews with

with
no
wick
have
that
expe
ranc
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soul
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God
inu
nev
Jud
selv
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fau
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with Judgements, because
*no man repented him of his
wickednesse, saying, What
have I done ?* implying,
that as pardon cannot be
expected without repen-
tance, so repentance can-
not bee hoped for with-
out examination and
questioning with our
soules. And therefore we
neede not marvell that
Gods Judgements are cō-
tinued upon us, seeing we
never take care to passe
Judgement upon our
selves.

3, We may hereby see
how it commeth to passe
that many men have
grosse and conspicuous
faults, which themselves
discerne not, though e-

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every child abroad can point at them and display them. For if Examination bee so good a meane to represent our sinnes, as in a glasse, unto us, then they which see not their open sinnes, are not accustomed to make use of this meanes. And therefore, as when wee see a man come abroad with some notable deformitie about his face, wee may conclude that that man hath not lately looked himselfe in his glasse: so if wee see a man blinde in judging of his owne sinnes, which are to others as conspicuous as the spots in a mans face, wee may build upon it, that man doth

doth not use to look himselfe in the glasse of his conscience, and by Examination to take a view what his deformities are.

4. Wee may hence gather matter of *encouragement*, to breake thorow all difficulties, and to shake off, our wonted drowfinesse, that wee may with alacritie and perseverance goe through with this worke. For if Examination bee so necessary for *repentance* and reformation: and so effectuell to breed us comfort in our greatest agonie, and to avert Gods *Iudgements* for our sinnes: then every wise man will conclude, that this is a worke as

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necessary as his daily food. For say that a man cared not for grace and amendment; (which were a most desperate and gracelesse resolution, yet say a man cared not for these :) is there any man living, that would not be glad of some comfort when he lyeth a dying, or would not labour to bee freed from the plagues that God powreth upon unrepentant sinners? Let us then but seriously minde these gracious effects of a strict accounting with our soules; and I hope we shall not prove so gracelesse, as to refuse our owne mercy, and wilfully to cast away these precious

precious soules, which Christ hath purchased at so deare a rate. I beseech then every Christian, that either desireth heaven, or feareth hell, that if hee have beene negligent in that duty heretofore, hee now at length begin a due and serious performance of it; and even double his future care, that he may redeeme his former negligence: remembering withall, if still he goe on notwithstanding all admonitions, that *Sextius & Seneca* and *Plato* and *Pythagoras*, heathen men, that were woont to examine themselves every day, will rise up in Judgement against slothfull

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full Christians, that passe on day by day, without ever taking account of their doing. Yea we may consider further, that even our selves shall rise up against our selves at the last Judgement; and by our care for our states in the world, condemne our carelesnesse for the states of our soules. For if wee know it to be so needfull for our worldly estates, to keepe an account of our expences and receipts; what excuse can we have for our selves, that wee have for many dayes and weekes, never taken any account of our lives and consciences? Me thinketh; every such thought should

should pierce the heart
of any Christian : and
therefore have I touched
them, that wee may be at
last inwardly touched
with a feeling of our own
want; and may desire of
God that he will open our
eyes, that wee may see
what is behoofefull for
us; and enflame our
hearts, that wee
may follow
after it.

* * *

FINIS.

Pag 416. at is r. that is 12. marg.
1 Co. 33, 34. r. 1 Cor. 7. 33, 34.
20 in marg. 1 Cor. 33, 34. read
1 Cor. 7 33, 34 6; 1. 18. dust & dust
78. 116. water furrows & water-
furrows 122. 120. trouble, & troubles.
123. saying: This & saying; This: 74.
118. is it not? Is it not 202. 10. Spi-
rit & spirit 209 / 10. in in & in 136.
in marg. lit(a) and 12. 42. r and 12. 41.
137. in marg. Christides Christi de 145.
1. 6. Hutter & Hutter ibid in marg Calvi-
nian: r. Calvinianorum 256. 11. third &
third 282. vanitatum. mundi & vanita-
tum mundi: 199. reprobates alwaies
& reprobates, alwaies 302. in marg in
vita. Pythar in vita Pythag 310. mar ligat.
dolor ex cruciat: 1 ligat; dolor ex cruciat.
319 marg. ἀδελφὸς ἀδελφῶν
ibid. Baxton B. fil de Abdicati-
one rerum. in fine, pag. 245. 342 / 9
cu roni 377. 113. referred & referred
379 / 15. which & which 292. / 9 un-
pe sect that r. unpe sect, that 101.
13. wo ke. No withstanding r. work.
N twithstanding 405. mar. d. quodi-
ann v. quotidianas 410. ἀνταρτα
'ανταρτα 413. 15. it is & it is 415.
115. is was & it was 412. / 8. that
that 435 / 3. before a ludge & before
a ludge.

